The American Missionary



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Labor Sunday

THE date of Labor Day is in some respects unfortunate. Many of our churches, probably most of them, would be glad on the preceding Sunday to mark the time by some public expression of sympathy with the problems, needs and aspirations of that great portion of our fellow citizens who serve the community as its industrial workers. Such a thing must not be attempted, however, unless it can be done with conspicuous heartiness. But between the week-enders who take advantage of the extra holiday to be away from home and the vacationers who add it to their August outing, the congregation on the first Sunday in September, in many localities, at least, is seriously depleted and likely to be about the smallest of the year. To devote such a day of empty pews to labor would make it appear to be a cause for which our church people have little regard. Much better to appoint another Labor Sunday of one's own when the folks are at home, and then in the presence of a representative congregation, in prayer and public address, more adequately to deal with this great human interest.

Such a thing ought to be done, at one time or another, by every Congregational church in the land. In view of the advanced and notable Statement of Social Ideals adopted by the National Council at Washington, it is more important than ever before. Our people should become familiar with that great utterance and the public should know how lofty, noble and timely are the principles put forth by twentieth-century Congregationalism.

Christ's teachings are known and honored in theory as at no time in the history of the world. It is because they are so well known that the contrast between theory and practice has today become both glaring and offensive. Much of the offence would cease did Christians live up to this statement adopted at Washington.

From

A Statement of Social Ideals

Adopted by the National Council, 1925

WE believe in making the social and spiritual ideals of Jesus our test for community as well as for individual life; in strengthening and deepening the inner personal relationship of the individual with God, and recognizing his obligation and duty to society. This is crystallized in the two commandments of Jesus: *"Love thy God and love thy neighbor."* We believe this pattern ideal for a Christian social order involves the recognition of the sacredness of life, the supreme worth of each single personality, and our common membership in one another—the brotherhood of all. In short, it means creative activity in cooperation with our fellow human beings, and with God, in the everyday life of society and in the development of a new and better world social order. . . . We believe it is the duty of every church to investigate local, moral and economic conditions as well as to know world needs. We believe that it is only as our churches themselves follow the example and spirit of Jesus in the fullest sense—translating these social ideals into the daily life of the church and the community—that we can ever hope to build the Kingdom of God on earth. These affirmations we make as Christians and loyal citizens of our beloved country. . . .

"If Ye Know These Things, Happy Are Ye If Ye Do Them"

Why Keep a Church in Your Own Community?

WHAT would happen if all the churches of your town were shut up?

No place for religious training of children!

No religious service for you and your neighbors!

No training in morals, no security for character!

Would you call it a safe place or a desirable one in which to live?

The World Is One Neighborhood

The man who thinks it is safe to live in a world only half moral, half healthy and hopeful, and the other half immoral, diseased and desperate, is living in a fool's paradise.

You Owe it to Yourself and to God to Give Your Best to Your Fellows

You know the need of spiritual leadership, the value of worship for your own soul and the importance of your church for you and your community.

All our material wealth depends for its stability upon a vital moral character of our people. There is no lasting moral character among the many unless there be a vital spiritual life among the "saving few".

Modern culture and all our wonderful life came from the leadings of the Holy Spirit of God and the fruitful service of missionaries of the soul and of the mind. You cannot keep your best for yourself when you have received so richly from others. Your debt to God and to man requires that you do your fair share for others.

We inherit a Christian civilization; that is the whole story in a single word: and that Christian civilization came to us through the agency of missionaries. So, if only in gratitude for what we have received, let us carry the same forces and efforts to lands and peoples where now they are not known; and let us feel that it is a debt which we owe to the past, and to the present, and to the future, to make this Kingdom of Christ at home in all the world.

I have given you power, I have given you knowledge, not for yourselves alone, but for others.

For the Dead

ST. PAUL in his great resurrection chapter, the fifteenth of First Corinthians, alludes to an interesting practice prevalent in his day among the Christians of Corinth. These young converts from paganism were accustomed to accept the new faith not for themselves alone but also for deceased relatives and friends in whose behalf they were wont to receive the rite of baptism, the living for the dead.

Now that ancient plan, while rather out of line with present customs, is not half unreasonable and has much to commend it. Why may not those who have left this for another sphere—if indeed they remain alive and continue to be themselves, as we firmly believe—why may they not be glad to have surviving friends do what they themselves would eagerly still be doing if they had the chance? There are thousands today who firmly believe that they are receiving across the chasm frequent messages from their beloved, while millions more of us are no whit less confident, though the separating silence gives no token, that our dear departed live and love us still.

It is, therefore, a vital and a practical question whether or no we who remain can do anything of importance for the benefit of those who have passed over into the life that is to come. Can we really serve them and, if so, how? This query may not be so hard to answer in some cases, at least, as might at first appear. You knew your friend well. You knew how you could please him while he was with you. His present situation may be vastly different, but his qualities must be essentially the same as ever. Here, for instance, is a man who had a passion for promoting human welfare, who spent his days and nights in the service of the people. Now that he has reached the end of his earthly career what can please him more than to have some friend take up and carry on the work that he has laid down? Or think again of that woman whose lovely face is for you the fairest and dearest among all the immortals. What a perfect incarnation of divine pity she was! How swift and beautiful were her feet on errands of compassion and on many a pathway of mercy! There is no doubt about what she would be doing if she were here today. But her voice is silent, her feet are dust. The only way now left her for coming to the relief of the unfortunate is through her influence over those who, for her sake and as her

representatives, may help the people and the causes she still loves.

Many of the most generous gifts received by our Societies have such motives as these behind them. They are styled "Memorial Gifts," but they really stand for much more than memory. They signify a living and present relationship, an indestructible friendship between those who have passed beyond the veil and those who still remain on this side.—S. L. L.

A Student's Prayer

THE students of Talladega College have a monthly publication under their own direction and uncensored control. It seeks to give the spirit of the student body in its sincerity and purpose as well as in its activities and sports. What particularly interests us is the fact that when students of some noted Northern colleges are recording themselves against attendance upon the worship of God and in favor of alcoholic indulgence the Talladega students print in their paper the following:

Prayer

Oh, Master, we thank thee for the days that we spend together with thee in and around these hills. We thank thee for the voices of nature with which thou hast spoken to us as we have sought to keep near thee in our daily meditations. We thank thee for the inspiration and help that comes to us through class hours, through the noon chapel service and through daily recreation. Especially, do we thank thee for the presence of thy Holy Spirit in the Sunday morning worship, as we hear thy call to service through thy minister. We remember also with thankful hearts the happy association we have one with the other, and with the people of this community.

And now we come to thee, O, Christ, and beg that thou wilt help us, as we face the coming months with newness of life, to keep fresh in our hearts the impressions of these days, and in hours of temptation grant that we may be rendered immune by the memory of some scene of nature, some wholesome word, or some sweet meditation experienced on this hill.

And finally, we pray that we may remember our obligations to those back in our communities and homes, our parents and friends, those who are unfortunate and laden with the burdens and sorrows of life, so that we may impart to them with freshness and vigor the message of God through Jesus when we meet them again in the Spring.

Through Jesus Christ Our Lord. Amen.

C. M. R.
Class of '27.

Industrial and Economic Relationship
Platform of National Council

In view of its timeliness and great importance, we reprint that portion of the National Council's Statement of Social Ideals which relates to the mutual relations of labor and capital.—EDITOR.

(1)—A reciprocity of service—that group interests, whether of labor or capital, must always be integrated with the welfare of society as a whole, and that society in its turn must insure justice to each group.

(2)—A frank abandonment of all efforts to secure something for nothing, and recognition that all ownership is a social trust involving Christian administration for the good of all and that the unlimited exercise of the right of private ownership is socially undesirable.

(3)—Abolishing child labor and establishing standards for the employment of minors which will insure maximum physical, intellectual and moral development.

(4)—Freedom from employment one day in seven, the eight-hour day as the present maximum for all industrial workers.

(5)—Providing safe and sanitary industrial conditions especially protecting women; adequate accident, sickness and unemployment insurance, together with suitable provision for old age.

(6)—An effective national system of public employment bureaus to make possible the proper distribution of the labor forces of America.

(7)—That the first charge upon industry should be a minimum comfort wage and that all labor should give an honest day's work for an honest day's pay.

(8)—Adequate provision for impartial investigation and publicity, conciliation and arbitration in industrial disputes.

(9)—The right of labor to organize with representatives of its own choosing and, where able, to share in the management of industrial relations.

(10)—Encouragement of the organization of consumers' cooperatives for the more equitable distribution of the essentials of life.

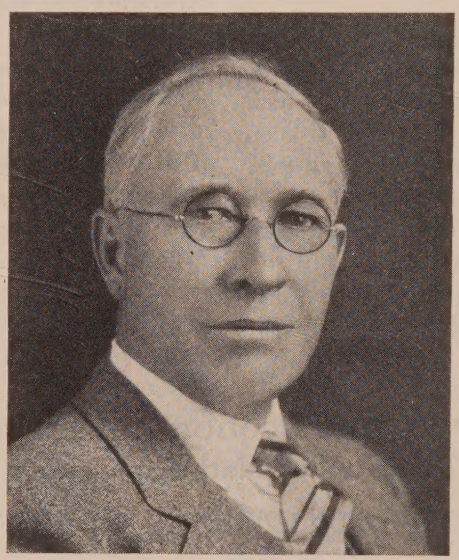
(11)—The supremacy of the service, rather than the profit motive in the acquisition and use of property on the part of both labor and capital, and the most equitable division of the product of industry that can be devised.

Our Congregational Coat of Arms

By REV. JOHN B. TOOMAY

Mr. Toomay is the pastor of the flourishing Congregational Church at Ontario, California. The following impressive paper is, in substance, an address delivered by him as retiring Moderator before the Southern California Conference at Pomona last May.—EDITOR.

WE do not deny our admiration for other denominations that have contributed something of definite and lasting value to the religious life of the world. The Episcopalians have their dignified ritual and impressive service and we may well take lessons from them in the enrichment of our worship. We recognize the power and efficient organization of the Roman Catholic church. It has shown marvelous adaptability considering the age-long changes it has been compelled to meet. The Presbyterians have their thorough and elaborate system of theology and their profound confession of faith. Like themselves we must admire even when we cannot believe. But one contribution above all others Calvin did make and it will stand the test of life and time and that is the absolute sovereignty of Almighty God. Around that rock the storms will break in vain. It stands like Mt. Sinai after the roar of the thunder and the flash of the lightning are past.



REV. JOHN B. TOOMAY

But we are asking for an outstanding characteristic of the Congregational church in which it surpasses other denominations and which may merit the designation of "Our Congregational Coat of Arms."

We believe we have one characteristic which does not belong to the local church or administration, which is not in the social or intellectual standing of our people, excellent as these are, but it is in the general spirit and history and training of the denomination from the beginning until now. Our Congregational Coat of Arms is our willingness to accept the truth whenever and wherever we find it and to pay the price of accepting it and proclaiming it.

There is a great picture that is found in many homes and churches and other places. Other Christian pictures are far superior artistically but none are more familiar than "Christ Before Pilate." There before Pilate stands the embodiment of the truth, who came to bear witness of the truth. But Pilate asked in scorn, "What is truth?" and then delivered him to be crucified while he washed his hands of the whole matter. Men do not escape the claims of truth in that way. And where there is a decision to be made we do not mean to crucify the truth or its messenger, but we mean to accept it, no matter how much it may despoil our creeds or shatter our previous notions of theology. If we are true to the spirit I have indicated then there are three or four designs or insignia on our coat of arms.

Unfolding Creation

We will accept the teaching of an unfolding creation in the natural world from the lowest to the highest forms as the most reasonable interpretation of life involving man and the whole animal world.

This does not take God out of the universe or rob him of his task. It just discovers a reasonable way in which he did things in the beginning and continues to do them. It is consistent with the great words of Jesus: "My Father worketh hitherto and I work." It ought to be a joy to feel that we are every day in the hands of a living Christ and a creating God.

We are in deepest sympathy with the progress and findings of science and are ready to accept its facts as they are established in the face of the world. I think we are in total agreement with the declaration of Professor Millikan, himself a member of one of our Congregational churches, that the so-called conflict between science and religion is not a conflict between science and religion but a conflict between two kinds of ignorance.

A college president has on the walls of his study the pictures of thirty leading chemists of the world. He showed them to a visitor with some pride and remarked that there was not a single unbeliever among them. This comes from the branch of natural science that in the future will have more to do with the explosives of the world and the food of the world than any other. Its development is in the hands of men who believe in God.

Professor Elwood says, "A religion which is not in harmony with modern science cannot possibly remain the religion of the thinking class of the future."

We shall dare to preach a message of faith and we shall gladly trust that faith to the test of modern scholarship and join with that scholarship in defining and solving the human problems of our day.

The Bible

We must accept the Old and New Testament not as infallible or verbally inspired, but as a product of ages of struggle where God's revelation and man's aspiring and prophetic soul wrought together in preparing the world, through failures and mistakes and sublime achievements, for the coming of Jesus Christ. Christ's spiritual and ethical height and grandeur shame all other standards and his words dwarf all other utterances.

The Bible is human, showing human mistakes and contradictions, but the Bible is divine showing God's way with men. And from the beginning of history we must discover both the divine and human upon its pages if we would reap its true value.

Christ's Way in Industry

We must accept Christ's way in what is known as the social gospel. Our social creed adopted at Washington less than a year ago was outspoken and progressive. It was one of the strongest utterances of its kind ever made by a great church body in this country. There is just a little danger that we may leave it as we did the prohibition law, to enforce itself, a thing that neither law nor creed will do. We must preach and live the doctrine that we profess to believe.

The Race Problem

In equal measure we must accept Jesus' way in solving the race problem which is pressing upon us in all its ugliness and promise. We may slay it with the sword of the spirit or we may allow it to slay us with the claw of the jungle or the bludgeon of the cave-man. When we can make Paul's declaration on Mars' Hill that "God has made of one blood all nations to dwell upon the face of the earth" our motto we shall be far on the way when wars shall cease.

This must come to us not through the provision of some contract, but as a practice of love for Christ's sake. Christ is not served through the dictation of a great constraint, but through the power of a holy compassion. I am brother to Asia not simply because it is right, but because Jesus Christ, himself Asiatic, and the world brother, dwells in me.

Christ Lord of All

Finally, we must take Jesus Christ himself as the soul and center and redeemer of our lives. He must make us new men fit for our new tasks. In all things he must be Lord of all or he will not be Lord at all.

I can think of no church more miserable than our own if we are without a conquering and achieving Christ. "Apart from me ye can do nothing." He is all we have and without him in the power of his life and resurrection we are poor indeed.

We shall dare in all things to give him the preeminence. As a handful of Pilgrims we began three hundred years ago on the opposite shore of the continent. We have reached the golden shore of the Pacific and have planted churches and schools all the way.

We stand here as Peter stood one day in Joppa. We have gone up to the housetop and gained the vision. We are waking now to hear the hands of the messengers beating upon the doors below. The journey to Caesarea is before us with all that it involves. The Japanese are there, and the Chinese are there, and the Hindus are there, and if we are truly Christian we must go, nothing doubting, and receive them at last to all the privileges of the church of God and to all the rights and privileges of citizenship in the Great Republic.

"Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him." Who are we to withstand God?

We must teach and lead and accept men by all the assurances of the spirit of Jesus and by all the guarantees of our Congregational coat of arms.

What Are Our Ethics?

By WILLIAM W. LEETE, D.D.

LAST January there was a thrilling rescue on the North Atlantic. Who has not read of the steamship Roosevelt and her gallant crew! Those who witnessed that scene, though safe ashore, still stagger under the shock of the pounding waves, and in their dreams hear the whistle of those piercing winds. But to those who never sailed the seas there come reflections from that rescue which may well be pondered.

The trim American ship Roosevelt was flying on her way eastward, when at four o'clock on a Sunday morning an anonymous S. O. S., picked up by the radio, banished all thought of a record-breaking voyage. The course of the great ship was instantly changed and the search began for those in peril on the sea. At noon they found the British freighter Antinoe and she was in dire distress. Her rudder was damaged. The waves swept her from stem to stern, and in yawning troughs of the sea her rusty red hull was often turned up to the light. The Roosevelt's captain agreed to "stand by" for a day ready to give any needed aid. But so blinding were the squalls, so boisterous the seas that that very night the damaged boat eluded the searchlights. Not until the Roosevelt had cruised the treacherous waters for twenty-four hours did they catch sight again of the Antinoe.

There she lay buffeted by the pitiless storm. Both the rudder and bridge were gone, the grain cargo swollen, the boiler room flooded, and the boat had a fearful "list." Every sailor knew that she must at length go down. The only question to be asked was this: can the twenty-five men of the crew be saved. To the captain and crew of the Roosevelt there was but one answer: "Every man must be rescued. It's the ethics of the sea."

But it took consummate skill and iron strength to accomplish that task. The men in the first boat launched for a rescue were immediately pitched into the seething waters. One, knocked senseless, quickly sank. Another, fighting hard for his life, at length from a hilltop of waters raised his arm in a long farewell and passed into eternity. He had just taken communion on deck and had sent a radio message with twelve dollars of his wages to the girl waiting to become his wife.

For four days amid mountainous seas the captain held the ship to the one task of saving those twenty-five men. Blinding snows, screaming squalls, racing at one hundred miles an hour, and sleet pelting with the viciousness of machine guns had no terrors for him or his men. Volunteers came forward and begged to be sent to the rescue. Three offered to swim to the wreck with a lifeline. Many attempts were made by cannon and rocket to land a rope over the wreck. But everything failed. Frantic signals came from the seemingly doomed men, but the launching of boats was impossible. At every attempt when the volunteers, keyed to desperation, stood to their posts, the storm would become more furious and the whine of the wind in the rigging would change to a shriek. White caps were ripped off from curling wave crests only to fall later in sheets of rain. The powers of sky and sea seemed in league to destroy. But under the spell of that tragic hour men rose to heights of spiritual triumph. While the cabin furniture was being pitched end on end, tables and chairs charging on the passengers from every angle, men and women took lightly even the greatest physical discomfort. Some were seriously wounded and bones were broken, but nothing mattered. Their one thought was this: can those poor fellows out there be saved?

At last the prayed-for moment came. It was night, but in the glare of the searchlights a rescue crew pulled away. Forty minutes elapsed and then they came toiling back with half of the sufferers. At midnight a fresh crew brought back the rest. Eager hands rushed the almost lifeless men to the cabins. But the passengers, wild with emotion, crowded around the heroic deliverers and cried out for the captain. Slowly he stepped out on the bridge and his modest words were only these: "It has taken a long time, but it is worth it. It is the ethics of the sea."

Ethics of the sea, you say! But have Christians been taught any other ethics? Have they not been commanded to seek and save that which is lost? And how are we doing it? The ideals of men die daily before our eyes and we risk nothing to preserve them. We do not dare to be even unpopular. Social winds and waves are boisterous. Early high persuasions of a spiritual heritage are imperiled under the deluge of a thousand false notions. Is anything more pathetic than to see men sinking under waves upon which they once rode victorious? Yes, something is more pathetic. It is to see those named by Christ's name stand idly by and do nothing about it.

And how can anyone read the story of the exploit of the Roosevelt and not feel rebuked at the

way we of the church carry on our missionary program? The law of the church is that of the sea—let no man perish. But it has not yet gripped us. As the Roosevelt, filled with passengers, groped through the blinding mists or was tossed on mountainous seas in order to answer the call, S. O. S., one woman was heard to remark, "I think we have heard enough about the ethics of the sea." But the rest so snubbed her that she never said it again. What about the men in our churches, some of them trustees and even deacons, who say, "We have heard enough about missions—quite enough about giving!" One man who had an engagement at Liverpool wrote a note to Captain Fried protesting at such delay and they nearly threw him overboard. What shall we do with men so full of pleasure or business that they cannot help on the Christian cause by their presence at even one service a week. Many plead inability to teach a Sunday School class or to serve on a committee. But why should Christians not take pains to become able? Is duty to be found only in the dictionary? The steward, Miller, buttoned up in his life preserver and oilcloth, dogged the steps of the officers of the liner, pleading to go in the lifeboat. When rejected he sat down and wept. A passenger, seeing his grief, said to him, "But, Miller, you have a wife and two children," and his reply was, "How many children have those men over there?"

In the light of the world's need and the church's ability, the money expended on evangelization, Christian education, church extension and social betterment has in it scarcely a touch of the heroic. The total expenditure of all the churches to save human wreckage is pitiably small. The Congregationalists for 1925 gave per member under the apportionment plan only three dollars and sixty-one cents. Just about one cent a day. Does any one dare to suggest that that sum represents our ability? We are now laying plans for 1927. Let us but see imperiled souls as Jesus saw them and no such unworthy figures as these will be recorded again. Money today is above all else the test of desire and also of character. Whether we like it or not our use of it tells to the world what we are. Responsibility for church benevolences must always rest heavily on church committees and on pastors. Too often, alas, do they but temporize and excuse. What if Captain Fried had been a quitter!

The saving of the world presupposes devotion and surrender. It tests the moral fibre that is in us; and long must be the watching and the waiting. But he who stands forth, moral captain of the ages, says, "it is worth it." The ethics of the Church of Jesus Christ must never be shamed by the ethics of the sea.

The Logic of a Pullman Porter

By CHARLES E. VERMILYA, D. D.

Secretary of the Home Missions Council, which is about to become a department of the Federal Council.

"I DON'T know about religion any mo'," said a Pullman porter to me recently. "The colored folks is gen'lly religious and goes to church. They's allus believed in Christianity. Now they is wonderin' whether they wants the religion of the white folks any mo'! The white Christians is joinin' societies which are against us. They stir up hatred tow'd us, and keeps our wives and children in fear all the time. We never knows what may happen to us. It seems sort o' queer that Christians would behave this way. We folks are almost thinkin' that if this is the way Christians is goin' to do we don't want no mo' of their religion."

Whatever one thinks of the logic of this statement, there is no escaping the fact that the porter was touching on some fundamental issues in the field of Christian work. This is true not only in relation to the service the church would render to the colored people, but also in its approach to other groups. The increased demand that the advocates of Christian ideals and principles must prove their faith by their works, and the accompanying disposition to insist that the powers and person of those who are to accept the message are entitled to more respect and consideration are two factors that have come into the foreground with challenging force in recent years. Any general or local program of the Christian churches which fails to make honorable terms of peace with these demands is doomed to failure. If the Christian forces in America can not secure a sympathetic hearing of the gospel message, on the part of the differing racial, national and class groups within her borders, then whatever the glory of the past, the future outlook is devoid of encouragement. Whether we like it or not, the progress of the Kingdom in this country will hinge more and more upon the members of these groups, for the birth rate clearly indicates that the citizenship of the future is with them.

The mission work of the church today is not done

at such long range as it once was. Present lines of communication and other points of contact have made it impossible for a representative of the church, howsoever genuine and consistent, to make his appeal independent of the attitudes and spirit of the group he represents. This is illustrated by the porter's statement. The lone missionary is not alone any more. The behavior of all his associates and official acts of his organization are all matters of knowledge to his hearers. This is greatly affecting his work. The living church is not far removed today from those whom it would make alive in Christ, while the recipients of its efforts are insisting that Christ be seen more perfectly in those living in the church.

It behooves those of us who think we are interested in carrying the gospel to others to study our attitudes toward, and respect for, those whom we would serve. It might help us to try and imagine ourselves in their place. If this were done we would readily see that a Negro has feelings akin to ours. Like ourselves he senses the spirit which would treat him as inferior and undeserving of the full rights of a human being. The same would be true if we frankly tried to put ourselves in the place of the Oriental, the Jew, or any other racial group or class. We would be as sensitive as they. We may differ in color and customs. We are alike in desire for respect.

Improved Conditions Make New Problems

These feelings are peculiarly manifest at this time, partly because of aroused aspirations and new outlooks, which experience and development have brought, and also for the reason that where there once seemed to be a measure of good will and welcome there is now positive opposition and contempt. While the Negro was willing to live a humble, subservient life much good will of a kind flowed his way. When he awoke to his own possibilities and sought to stand on his feet like others—yes, when he sought a different place to stand—his former and supposed friends began to take on a different attitude. He is now told by former sympathizers that he is all right in his place. His place, of course, is always somewhat other than near them. He is now a competitor in the industrial and business world. He is figuring in a positive way in social conditions. His welcome is waning. The good will he thought he had is now understood as having no virtue. It is not strange that he is tempted to turn against his benefactors and doubt their sincerity.

The more or less distinctive racial groups in this country are facing a similar situation. The time was when the stranger was most welcome here. The opportunity for acquiring economic independence had few barriers. We gloried in his success. The situation has changed. His success embarrasses us now. His close proximity to us arouses antipathies heretofore unknown. On his part he notes the absence of welcome, the tendency to contempt and opposition. He hears and reads what others are saying about him. He knows he is no longer among a dominant group of friends. What can he do? Just what you and I would do: turn to members of his group for consolation and protection. They become clannish. What else can they do? They become suspicious and are often accused of becoming tricky in dealing with the "hundred percenters." Who would not so act under similar circumstances? We think they are different from what those of their kind once were. This is true. No less is it true, however, that those with whom they have to deal are different from what they once were.

A Case in Point

Even while I am attempting to complete this article between other duties on the road a striking illustration has come to me. A Spanish-American lawyer located in one of the larger towns of the Southwest told me of his experience. From childhood, through public schools, the University of Southern California and Harvard Law School, he never knew what it was to be treated as anything other than an American citizen, in good standing. In college he was made a member of a prominent fraternity. In Harvard the way was opened to unite with an outstanding organization of law students. Actuated by a desire to serve his people, he began the practice of law in the town of his childhood. Gradually he discovered that he was being discriminated against in business, politics and by Christian organizations. It was painful to hear the story of this man, who probably has no superiors in his profession within his state. Said he, "I have lost heart. I do not feel as I once did, or have the interest in trying to push on and carry out my ideals. Even Christian bodies have given me little or no encouragement."

With the state of mind that such conditions prompt, one can readily see that there is little or no hope of interesting these groups in the message of Christianity while they know that the backers of the messengers are far from Christian in their attitudes. Indeed, so affected are the members of these different groups by the air of superiority and supremacy so prevalent that they are questioning the motives that may account for an interest in the racial or language churches and other organizations. They would naturally approve these but for the feel-

ing that they are encouraged by a sense of social superiority and a desire to be free from the embarrassment of closer relations. The colored porter lays a new responsibility upon the church and its membership. Missions which are not backed by a church and people who apply the ideals of Jesus to their class and racial attitudes will be despised and rejected by men. The signs of this are now very evident at home and abroad.

Mistakes in Missionary Publicity

We are adding to our difficulty and inflicting unwarranted wounds in much of our publicity. As the spirit of self-respect grows stronger with widening opportunities, whatever their limitations, people resent being portrayed to the world as belated in development and achievements. They feel that this course discredits them. Quite likely it does. It may even help explain the perpetuation of the superior attitude of the "hundred percenters." The exhibition of a person as the product of Christian missions may arouse interest, but it is a humiliation to the one exhibited where human nature is normal. There is occasion today for more serious consideration of the methods of publicity used in raising benevolences as well as our attitudes in the use of them. Christians are called upon to be more consistently Christian in the whole process of their work.

It might be of advantage if Christian people would frankly consider some of the elements in these situations as facts to which adjustments will have to be made. It will not do to waste time deploring the change that has come to the people we desire to help. The change is here. Self-respect will not down, particularly where hope has been aroused. It must be met with a willingness to give it place. Then again we might just as well recognize at the outset that these varying groups are here and no amount of self-pity, contempt or complaint will bring any relief. They are here with as much right as anyone else, possibly more so than some of us. Even the Negro can not be deprived of his right to consider himself as belonging to the early settlers. Other races and nationalities, whether welcome or not, are here in accord with the laws of the land. Great numbers of them have been lured here by the false representations of agents and campaigns of misleading publicity.

The sensible thing to do is to ask ourselves what it all means and what is the best way to meet the situation. Personally, I think the Lord intended that America should be the reunion place of the races. In any case, the ends of the earth have met here as nowhere else. Here the first great experiment in discovering common ties and inter-racial good will apparently was destined to be made. The outcome is more largely in the hands of the church than any other organization. There are embarrassing and perplexing factors involved. A detailed chart for procedure in all cases is impossible. The need for this, however, is not so great as it is for a spirit that will temper and guide the persons and groups involved. It is perfectly evident that ill-will, resentment and strife offer neither relief nor moral consistency. The pathway of hate and force will give no sense of security even to those who participate in it.

The Spirit of Brotherhood Needed

After all, this is just one of the moral perplexities which confront men. It is a call to an exercise of faith in relation to vision and conviction. Christians who stop to think recall how perplexing and unpromising seemed the outlook from the standpoint of conduct and personal enjoyment when they first heard the call to follow on by faith. They will also testify to the fact that, as the spirit yielded and followed, clouds disappeared, new enjoyments were discovered, and inner satisfactions felt to be impossible were experienced. What was done in the first venture in Christian living is the thing that is needed now in the matter of racial and group adjustments. The spirit of Jesus, the rights of others and the finer insight of the souls of men are challenging Christians to good will and justice. They can be met only through a new reach of faith which dares to risk all the future with the varying personal and social interests of men in a devotion to the spirit of good will as representing the fundamental law of God and his universe.

Those who have made this venture already have found relief they never had before. The perplexities and threatening inconveniences which loomed as monsters on their way have vanished. The spirit they have chosen serves both as guide and comforter. If their number can increase, as it must if we remain Christian, then the channels of evangelism will be cleared, and people of all races and classes will sing one common song. That song will be, "Faith is the Victory which overcomes the World."

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When Jesus commands his disciples to love one another, he does not leave them in darkness. He hangs up a lamp above the commandment, in the light of which they can read his idea. They are to love one another as he has loved them . . . Nothing but his own self was adequate to explain the meaning of love. Christians are to love one another after the style of Jesus.—C. E. JEFFERSON.

People of the Hills

By REV. W. H. THOMLINSON

SAID the psalmist of old, "I will lift up mine eyes unto the hills." He seems then to have caught the hazy blue of the far-off mountain heights of the Infinite, for he cries, "My help cometh from the Lord who made heaven and earth."

On the other hand, it will be remembered that it was the sons of Anak, those giants of the hills, that turned the children of Israel back from the Promised Land and caused them to wander forty long years in the wilderness.

So in the Ozark hills, there are those whose characters suggest an Infinite Father and others who suggest the rugged outlaw. A young man in summer student service at Noble last year said, "Many of the men are of the Lincoln type and take their religion seriously." All life is serious to these people, probably owing to their grim battle with the wilderness, with its iron law of the survival of the fittest.



FOOTBRIDGE OVER A STREAM IN THE OZARKS

The war-time maps, with the locations of the various nationalities, show the people of purely American extraction as living on a tract which commenced in northeastern Oklahoma and ran in a southeasterly direction across southwestern Missouri, northern Arkansas, and into Tennessee. To these dwellers in the hills the person not born in their community is a foreigner. The following statement recently made by an old physician of the hills is typical: "I don't know what these people are going to do when the old doctors die; there are no boys in the hills studying medicine, and they won't trust an outsider."

Not long ago I came into possession of an earth-stained dollar, one of seven hundred which had once been buried in a garden by an old man near Grandin. He kept his money in the house. The Bald Knobbers found out about it and determined to get it. But the old man had been warned in some way and dumped the gold coins into dough his wife happened to be kneading, and when the Knobbers surrounded the house the booty was reposing in the baking bread in the oven. Even when tortured the owner did not reveal its hiding-place. Later he buried it in his garden and years later told where it might be found.

Many of these people came originally from Tennessee and Kentucky and in the old days had government licenses to make whisky. They have always felt that they had a right to make liquor for their own use and since the coming of the Volstead Act have failed to adjust themselves to the new order as rapidly as they might have done. An old Christian Order preacher was called as a witness in a certain case not long ago and the judge said, "They tell me you have made whisky." "Yes," replied the preacher, "hundreds of gallons."

On my first trip over a country circuit I traveled with the mail man. I wanted to alight at a certain place and announce a meeting which was to be held. But the mail man said, "No, go down to father's. He will introduce you." When I insisted he told me that my riding outfit looked like a uniform and as I was a stranger I might be taken for a revenue officer and shot.

But the day of the outlaw has passed and that of the bootlegger is passing. The majority of the people in most of the hill communities are law-

abiding citizens. Some of the men who enforced the law have too frequently been the same type as the men who were breaking it. Consequently, much rancor has been stirred up and some lives have been lost.

That substantial progress is being made is evident from the fact that recently the question of a sixty per cent levy for a high school came up. Many people asked for a Congregational minister who could also serve as superintendent of this school. A member of the Christian Order, a debating type, who had opposed our work strongly when it was begun said, "Let's get a high school superintendent from the Congregational church. They have always stood for education and will give us a good man as teacher."



THE SERVICE CAR IN THE OZARKS



FIRST VACATION BIBLE SCHOOL IN A NEW HILL COMMUNITY

I assisted in some development work lately in the Grandin Larger Parish, where the people have erected a community meeting-house and arranged for Rev. F. G. Wangelin to preach. At one service six young people offered their lives for Christian service and on the last night of the meetings eight young men gave evidence of their interest in the work. The field is indeed ripe for the harvest, and it would seem that ours is the only church having the community vision. I am sure that God loves those whose need is greatest and that he will send those to the countryside who can work his divine will. I have always been interested in foreign missions, but this great, needy field, with its virile American people makes an irresistible appeal, and some day, in a great crisis America may say, "From whence cometh my help?" And God shall call from these hills an unspoiled giant to lead the people into the Promised Land.

Why I Am Proud to Become a Member of the Tennessee Congregational Conference

By REV. PAUL E. BAKER

Mr. Baker, a white man of Southern birth and breeding, is Chaplain of Fisk University and Minister of Fisk Union Congregation Church.—EDITOR.

FOR a minister to say he gets a thrill in changing his church letter from New York Presbytery to the Tennessee Congregational Conference would cause some to question his sincerity. In New York Presbytery there are sixty-eight churches, many of whose ministers are men of wide reputation. These churches carry budgets that reach into the hundreds of thousands, and memberships that go beyond the thousand mark. The Tennessee Conference is composed of nine churches with a total membership of less than two thousand. The total benevolence and local budgets do not reach twenty-five thousand dollars.

And yet I can say honestly that I am proud to have my letter of admission voted upon at the spring meeting of the Tennessee Conference. This does not mean that I underestimate the privilege of being connected with the Presbytery of New York, neither does it mean that I have no regrets at severing my connection with the noble men that consti-

tute that great organization. It does not mean that I fail to recognize the privilege of religious service in that great cosmopolitan center.

Rather, it means that I sense something of the meaning of Congregationalism in the South and something of the character and spirit of the men laboring in this area. My travels in behalf of the New and Greater Fisk last summer took me through all of the Southern states. In almost every city that I touched where the American Missionary Association has done, or is doing work, I made it my business to look in on the results of the effort. I talked to successful business people, and useful professional people, who had received a part of or all their training in American Missionary Association schools. I visited American Missionary Association Churches, Church Schools, and ministers of local Congregational churches. I inspected every variety of Congregational school to be found in the South. I talked for hours with that fine group of people who have known the history of Southern Congregationalism since the war, and who are the embodiment of its ideals, standards and traditions.



FISK UNIVERSITY CHAPEL

Having come upon the work without previous knowledge of it, and as an "outside observer" at the time, perchance any estimate will be unbiased and impartial. To say I was thrilled and pleased at what I discovered—for to me it was a discovery—is to put it mildly. The American Missionary Association showed faith in, and a Christian evaluation of a people who were misunderstood and misjudged—to speak with great reserve—by the local people. The graduates of the schools have proved a thousand times over that the faith was well founded. The pastor of a Brooklyn church, a writer of note in New York, a successful insurance man of Chicago, a school principal of St. Louis, and a medical man of Detroit, are typical and classical examples of the resultant.

The work started by the American Missionary Association, in many cases, is being carried forward by the taxpayers and other denominations of the South. Observe the wonderful elementary, high and normal schools of North Carolina; visit the Bethlehem Center, a Methodist Social Settlement in Nashville. Note the medical, business, church and school projects taking the place of the American Missionary Association work. Note the interest that is now being taken in Negro children and young people. This is an extension of the American Missionary Association vision, policy, program and idealism.

But why am I glad to make my connection with this work at this time? Is the day not far spent for pioneer work and adventure in this field? Is the time not at hand for the work of the Congregational church to be given over to other agencies now catching the vision? The answer to both of these latter questions is "No, by no means." Not one of these local organizations has the high idealism or the fine vision of the Congregational church. All these organizations are bound by a traditional and fundamentalistic theology, an emotional religion, and a very limited church educational and social program.

The state schools scarcely touch the educational needs of the South. There is generally one school where there should be many schools. The staff is most inadequate, and in many cases poorly trained for the work. The equipment is generally wholly inadequate. I visited one high school this summer that had no maps, no charts, no laboratories; there were the bare rooms fitted only with desks and blackboards. The South still suffers under the delusion that only industrial education should be given to Negro children. Professional and classical education is consciously withheld. Who is going to meet the pressing need for adequate and efficient educational opportunities?

It will be decades, yes, I can almost say genera-

tions, before the South will catch up with the Congregational church in its program and policy. The South is bound by fetters of denominationalism and sectarianism. It has a religion of traditionalism and ceremonialism. It knows so little of the practical application of the gospel to the domestic and social problems of the day. Some denomination must still point the way to the high road of liberalism, the correct evaluation of personality, a religion of life and growth, a social interpretation of Christianity.

Untilled Fields

There are millions of the people who have never been touched by a church or a school, and over whom no one seems to be yearning. Some organization must train leaders that can be sent out in the byways and highways to bring these children of the King into the kingdom of knowledge and a wider, more pleasant life relation. Some one must deliver them from the bondage of ignorance and spiritual darkness. No Southern institution either sees them or senses their need. What organization is better fitted by tradition or equipment than the American Missionary Association to do this task?

The American Missionary Association has not built up a large constituency for Congregationalism in the South. That has been one of its glories. It has poured its trained leadership into other denominations. The breadth and depth of its service can not be measured by the membership of the American Missionary Association churches. Its task has been to furnish generals and lieutenants for other armies. It has led the way and asked others to follow. It has set up goals and established standards towards which others have worked. It has given the war cry and set up the banner around which others have rallied. Such "John the Baptist" work is still pathetically needed. Can the American Missionary Association afford to lessen its work in the face of such a challenge? Has not the Master brought the Congregational church to this hour to meet this situation?

To meet the men who are pastors of the American Missionary Association churches in the South is to meet men of vision, earnestness and good training. They are men who know where they are going and the road that takes them to their destination. They are working with limited equipment and with small membership in most cases. There are many obstacles, hindrances, problems and things to discourage. But they hang on with "bulldog" tenacity. They are men who believe sincerely in the kind of program they represent. Most of them struggle under financial handicaps, and with a very limited staff of workers.

They are universally men of large influence in the community. Any cultural, educational or social project in the community finds in them worthy champions. They are men widely sought as speakers for worthy enterprises, and are consulted on problems of major importance. They are men who work for the general uplift and get things done for the community and for society in general. The South, in its forward program, owes much to the wisdom and influence of these men. Do you wonder that I rejoice to have the privilege of joining their ranks and of sharing in this worthy enterprise?

These ministers of American Missionary Association churches are doing great work in their churches. They are champions of a scientific, rational and humanitarian religion. This type is not very popular. However, it draws the educated and influential men of the community. The leadership in these churches is made up of the strongest professional and business men of the community. The Congregational type of religious interpretation is destined to win. When education becomes general, emotional religion will give way to a more social type. We must supply churches for the ever-increasing number who desire the modern religious approach. These ministers deserve all the support and encouragement the American Missionary Association can give. I am convinced our great church can even do larger things in the South. The people are not yet at a point where they can do all for themselves.

A Broader Type of Religion Needed

The thing which impresses me most is the need of a religious education and social program for the community. In most cases the Congregational church is the only one doing anything constructively for the children and young people of the community. They have Sunday and week-day programs of religious education. They do club work and social work. The churches are alive with people Sunday and every day in the week. They employ young college people as church assistants and religious education workers. Fisk, through its department of religion, is furnishing each year some of these young workers, trained in the technique of social and religious work. The Department of Religious Education is now being greatly strengthened to meet this growing demand for helpers in the churches. The latest in method, organization, and child psychology, is being given these students graduating in social-religious science.

I feel the day to relinquish work in the South has not come for the American Missionary Association; no doubt the day for concentration and intensifica-

tion has come. This does not mean it is not necessary to open new fields. There are many places where the new American Missionary Association schools and churches could do much needed work. The work can be given up in places where the state has taken over the task, but other work in uncultivated fields can be opened up to the great advantage of large numbers of people.

The great desire for education and thorough training on the part of young people should be met by well-equipped and well-manned schools. Givers to the American Missionary Association in the North could well increase their gifts with the realization that every dollar would aid in a wonderful way to help longing hearts find the way to liberty, light and released powers.

I wish to pay my tribute to the American Missionary Association for its great work in the past through the Southern schools. I would urge a continuance of its program and a widening of its work.

I rejoice in the privilege of taking my place as one of the American Missionary Association workers in the South, and of becoming associated with the men of God—real religious statesmen—who are holding the posts where the lines are thin, both in churches and schools.

Doane College, Crete, Nebraska

DOANE COLLEGE was founded by the Congregational pioneers of Nebraska in the summer of 1872. Previously, in 1857, these churches had established Nebraska University at Fontanelle; but while the institution was still in its infancy the Civil War came on. Hard times followed and so the early effort at last failed.

In 1872 the outlook was more hopeful. Great railway systems were laying their roads in parallel lines across the state from the Missouri River to the Rockies. Settlers were coming in on construction trains and in covered wagons. Hundreds of towns and thousands of homes were springing up farther and farther westward. Fortunately for Congregationalism and the cause of Christian education, the chief engineer of the Chicago, Burlington and Quincy Railroad was Mr. Thomas Doane, a Congregational layman of Charlestown, Massachusetts. In those days he was internationally known as the engineer and builder of the Hoosac Tunnel near Williamstown, Massachusetts. Through his personal gifts and influence with his railway company the churches were inspired to found the college, later named for him, at Crete on the hills overlooking the Big Blue River. The gift of the railroad company was six hundred acres of land. Crete is in Saline County, twenty miles from Lincoln and on the elbow of the main line of the Burlington road where it turns straight west after running southwest through Omaha and Lincoln.

In these fifty-four years Doane College has had a modest growth. Her officers and trustees have neither lost nor misapplied a single dollar that has been contributed. Her high religious and educational standards have been maintained from the beginning. The college is now accredited not only by the North Central Association of Colleges and Secondary Schools but also by the Association of American Universities. Very few colleges in the great wheat belt can lay claim to such recognition. The enrollment is limited to a ratio of one instructor to twelve students. The number of instructors is limited by the funds available to employ them. The enrollment for the college year now closing is two hundred and fifty-four. This enrollment is ten per cent more than that of the preceding year. It is justified by the income obtained from a fifty per cent increase in the tuition.

The presidents of the college have been: Dr. David Brainerd Perry, 1872-1912; Dr. William Orville Allen, 1914-1918; Dr. John Newton Bennett, 1919-1925; and Dr. Edwin Blanchard Dean, the present incumbent. Space will not permit further word of history except such as may be needed to explain the present situation.

Some years ago a campaign was begun with the purpose of securing five hundred thousand dollars by 1922, in celebration of the fiftieth anniversary of the founding of the college. Unable to receive any assistance from the eastern foundations, the campaign dragged on until last year, when a special effort was again made and the remaining two hundred and twenty thousand dollars were secured, bringing the campaign to a close at ten o'clock in the evening of December 31, 1925. It is worthy of note that while, in the earlier days of the college, much of the money came from New England, in this campaign for one-half million dollars, with the exception of comparatively small amounts from alumni and a few friends in neighboring states, practically all of it was contributed in Nebraska. The victory is thus significant. Unfortunately, even with the promise of this large additional sum, the total equipment and endowment will be insufficient to care adequately for more than three hundred students. Most of the pledges are payable in five

annual payments. How to carry on in the meanwhile is not a simple problem to solve, unless the college may rely upon the alumni, churches and other friends to render temporarily additional financial support for current expenses.

Thirty miles southeast of Crete on the same Big Blue River lies the city of Beatrice, with a population of ten thousand or more people. The city is composed largely of English-speaking Protestants. Saloons were voted out long before the country went dry. Sunday movies have not been allowed. The city contains important industrial units and is surrounded by rich and prosperous farms. It is not surprising in these days when junior colleges are springing up in many centers, that these citizens have expressed a desire to bring a well-known, accredited college into their midst.

For nearly two years prior to the calling of President Dean, prominent citizens of Beatrice had made proposals to the trustees relative to the question of the removal of Doane College to their city. For fear of interference with the five-hundred-thousand-dollar campaign, little encouragement was given them, until in January 1925, after a thorough investigation the recommendations of the new president were adopted:

"1. That the present campaign for five hundred thousand dollars be pushed to completion.

"2. That the citizens and friends of Beatrice be assured that Doane College will take steps to remove to Beatrice whenever, in the judgment of the President and Trustees of the college, there shall be in hand sufficient actual and available funds, properties and pledges to care for property and instruct five hundred students; provided this amount be in hand on or before February 1, 1927."

Naturally enough this action has stirred up much feeling in Crete and among alumni who have not fully sensed the financial crisis through which all small church-founded colleges are now passing, because of high cost of living, the low rate of income from endowment funds and the competition with tax-supported institutions.

However, the prevailing sentiment is well expressed in the following quotation from a letter written by Thomas Doane Perry, Class of 1897, who is a son of President D. B. Perry and a grandson of Mr. Thomas Doane, the founder, and who has been for several years a trustee of the college:

"I have been wondering for the past few months just how the founders of Doane would feel if they were present in flesh or spirit—as no doubt they are—and could learn of the Greater Doane campaign, even though it might eventually lead to a changed location.

"The more I think of it, the more convinced I am, that their first thought would have been for the Christian educational service the college could render, and that interpreted into practical form means buildings and endowments and inspirational teachers and ambitious students, all in goodly numbers.

"It seems as though the problems of moving and the breaking of sentimental ties and traditions would have been subordinated to the ideal of service. They surmounted the problems of their day in producing splendidly trained Christian young men and women, and those of us that "carry on" must try to meet with equal skill the problems of the present time. If moving the college we love actually promises the doubling of its effectiveness, I cannot think they would have opposed a move. How can any sincere friend of the college stand in the way of such magnificent progress?"

Beatrice has cordially adopted the suggestion of the trustees and president, that nothing short of two million dollars—one million for buildings and grounds and one million for additional endowment—will satisfy the condition for removal.

A Doane Corporation, consisting of three citizens of Beatrice, three trustees and the president of the college, has been organized and incorporated. They, together with the Beatrice chamber of commerce, are actively engaged in the campaign. The largest pledge thus far received is from the Kilpatrick brothers amounting to nearly two hundred and fifty thousand dollars. The Doane Corporation is not dependent upon Beatrice alone, but hopes to receive approval and aid from friends of Christian education throughout the country.

In 1873 Thomas Doane wrote to David Brainerd Perry words as true and as statesmanlike today as then:

"We must not so meanly and unwisely plan that future generations shall have cause to regret that we were ever born, or had to do with planning for them; but boldly look forward to great things. Time and things hasten on, and oh, how rapidly in our Nebraska!"

* *

The Boston *Transcript* says the Presbyterians believe that the tide with them is turning toward increase in general benevolence. The ten million, five hundred thousand dollars given in 1925 is twice the amount given to the same causes six or seven years ago.

The Youth Movement in the Ministerial Boards

By HARRY R. MILES

THE Boards of Ministerial Relief, along with giving comfort to the aged, have a significant and constructive work in making it possible for widows with children to keep their boys and girls in school. This goes far to prevent the tragedy of the father's death from passing on to the children. Nothing which the Board of Ministerial Relief does brings greater and quicker returns than this investment in youth.

A widow with children of uncommon promise who, like a wise mother, is a comrade in their interests, writes:

"There are problems enough for a mother with three young folks, all in the adolescent years when problems start up on every side over night—questions as to life work, how to guide them wisely into finding their places, what special abilities need developing, where they can best get the training, and what courses will lead toward the discovering of their gifts and tastes and talents. Of course, in the end, the deciding must be largely in their hands, but mothers have to keep awake meanwhile. One needs pushing into social life and another has to be checked and limited. There are problems enough for a frail woman with no strength to spare, without having the strain of an impossible financial situation.

"But there is a good future before us—as soon as the college problems are over and the children are prepared to earn for themselves and fill a useful place in life. Then we'll be doing something for others."



THEY LOST THEIR FATHER



WITH HER GRANDDAUGHTER

The father in the picture at the bottom of this page left a mother with eight children. Two girls took a training course for nurses. Another daughter worked her way through college, earning money by waiting on table and at the same time winning a scholarship. One boy is in college, and another preparing for college—both working to help meet the expenses of schooling. The four youngest children are at home, doing excellent work in the city school. One can understand why the mother says: "I get tired just running a home, and have not been able to earn money."

Alongside the mothers with boys and girls who are in the adolescent stage, are others with a brood of little children. The Board has before it a grant to a widow whose husband has just died at thirty-eight, leaving her with children of seven, four and two. One hundred dollars from the Christmas Emergency Fund was sent to her at once. She faces the future bravely—has a position in the public school next year and will, in the main, support herself. Some one must care for the children during school hours and must help in the household. A grant from the Board will ease her path, and knowledge that friends stand behind her gives new assurance that she can carry out what she plans to do for her children.

Another grant now before the Board is for a

widow who writes: "The little left by my husband, after paying funeral expenses, will be invested in some way to aid our boy through college. He is ready for high school and our plan is to live here on our little farm until he completes high school. We have one cow, about fifty hens and an old horse. If possible to get along without aid from the Board, I wish to do so, for I know there are others more in need than I am at the present time, if we can keep well. It is a comfort to know, however, that there is an organization willing to help in cases of actual need."



HER FATHER WAS PASTOR OF A JAPANESE CHURCH IN HAWAII

The little girl whose face looks out from this page chats more easily in Japanese than in English. She writes for her mother: "We received the money that you have sent me and we thank you very much. Please excuse me for I did not write the answer to you more early. I was sick in bed and I did not have time. I was just waiting until I was well enough to get up but it took me so long.

"This spring I am in the third year class and the oldest brother in second and the youngest brother in the first year class. We are now all in middle school and we are learning little by little something of God and Bible and earning our knowledge. May God lead us always into light."

One of our red-blooded schoolboys amused himself by writing the following lines. He was one of two in a high school of four hundred to win marks of highest distinction for the school year of 1925-26. His average standing was ninety-three per cent.

Post Proelium, Praemium

I have a little Latin book
That goes about with me;
And fills my mind with questions
Such as *quis, quod, qui.*
'Tis really very simple
Until one happens on
Those third declension endings
And the "i" stems pro and con.

The queerest thing about our
Friends of ancient history
Is the way they used irregulars
At every chatting bee.
'Twas irregulars for adjectives
Irregulars for nouns,
To say nothing of the crooked verbs
They loved to turn around.

And when you get their
Ablatives with *cum, ex, in* or *ab;*
With prepositions and without,
Arranged and put on tab
And you think your weary brain
Will not have room for more
Up springs another ablative
And verbs like *patior.*

O yes, I suffer, I'll admit
But when the grammar's done
Our wise advisers tell us that
We'll really think it fun
To follow noble Caesar through
His battles great and small,
And pitch our camp a term or two
With him in hither Gaul.

This school boy is working in a hotel this summer to do his bit toward family expenses, and toward lightening the too heavy burden upon his mother. His older brother dropped out of college a year ago, to teach school and earn enough to carry him through his senior year, which he begins this fall. The mother, in addition to keeping house, does full time work in an office where she fills a responsible position. Both boys feel that their mother has had too much to carry since their father's death, and that it is time for them to take responsibilities upon themselves and make her path easier. There are on the pension roll many families like this in which the children are earning money while in school.

These children are all worth raising. They are of the timber that will give the church its leaders in the next generation.

John C. Campbell Folk School

Cherokee County, Brasstown, North Carolina

THE John C. Campbell Folk School is an attempt to apply the principles underlying the folk high school of Denmark to the rural problems of the Southern Highland region. It is an experiment in adult education, named in memory of John C. Campbell, who, after twenty-five years of study and service in the Southern Highlands, felt the need of vitalizing and dignifying the whole content of our rural civilization. In a type of education based on the folk high school of Denmark, he saw a hope of preserving what is the best in Highland culture and of opening the way to a deeper and richer life.



ARCHITECT'S SKETCH
PROPOSED COMMUNITY BUILDING

For those who are interested I have prepared a brief statement of the theory of the Danish folk high school. It is enough here to say that it is a school primarily for young adults, eighteen to thirty years of age; that it sets no requirements; gives no examinations; offers no credits; that its primary purpose is, through the influence of personality and oral teaching, to arouse the individual so that "he will never stop growing." It distinguishes, in other words, between acquiring and developing. It does not try to assume responsibility for local changes, but to awaken that desire for a better life which is the only sound basis for change.

Principles which have taken form in one country will doubtless take a somewhat different form in a new environment. We emphasize the experimental character of the John C. Campbell Folk School. It must find a new approach to old subjects; it must develop a new technique of teaching. Furthermore, if the teaching is to enrich rural life, it must be rooted in a deep belief in the country; not perhaps as it is, but as it may be: its powers to satisfy; to offer a full life.

Not the most difficult, but the most favorable conditions should be the ground for such initial adaptations. We have felt that the first mountain folk school should be placed in a region plainly possible of agricultural development; a natural center not too far from the railroad, and among a substantial, land-owning population who really desire it. In selecting Brasstown, North Carolina, we believe we have found this favorable combination of circumstances. A section poor, but capable of agricultural development, a natural center for an area of some fifty square miles, it is on a good highway within eight and a half miles of Murphy, the terminus of two railroads—the Southern and the Louisville and Nashville — and about one hundred miles from the markets of Asheville, Knoxville and Atlanta. Its greatest asset is its citizenship, a strong group of small farmers with a high reputation for integrity. Ninety-seven per cent are land-owners. Their desire for a "school which will help the country," is partially indicated by the following summary of pledges, representing one hundred and sixteen citizens, and made entirely on their own initiative as an earnest of cooperation. The form of these pledges was drawn up by a local lawyer so as to be binding:

Over $800 in cash; locust posts; telephone poles; building logs; building stone; firewood; native shrubs, trees and bulbs.

In the first three years of the school, 1,495 days of labor, 397 with team.

Yearly, 388 days' labor are pledged without time limit.

In addition to the above list, about thirty acres of excellent land, partly in woodland, and in the center of the community, fronting on the highroad, were given by a leading citizen and his family. An adjacent farm of seventy-five acres, with a farm house, has been purchased to provide for future development. A further twenty-five acres of distant woodland have been promised.

The John C. Campbell Folk School begins its life as a home and farm in the Brasstown community, a home and farm in which the citizens of the region have a real share and stake. Those who live and work in it are members of the community, with a share and stake in the community life. Their life is different only in that its main purpose is not the welfare of one family but the welfare of all. They

seek to understand and serve the best interests of the neighborhood. This end will govern as far as possible every step in the school's development, whether agricultural, social, or educational, in a limited sense. In other words, the ultimate form which the John C. Campbell School is to take must grow out of community need and the consciousness of that need. Such a growth will, of necessity, be slow, its direction uncharted and conceivably unexpected, but we who have seen the vitality of the principles upon which the folk school rests and are satisfied as to their fundamental rightness, have faith to believe that a school based on the Danish theory and adapted to local conditions will result.

We look forward to a small boarding family, not exceeding one hundred boys and girls in all, who will come to live with us—a new group every year —for the five or six winter months when farm work is at its minimum. We picture these boys and girls sharing in the tasks and in the pleasures of our farm home; we see them gathered in the big community room for vivid personal lectures on history, geography, literature, sociology, civics and nature study; we follow them into the class rooms where they learn to think through arithmetic which deals with daily problems, where they express themselves in reading and writing, where they discuss what they are learning. We listen to sound of hammer, saw and plane in the carpentry room, to the thud of loom and whirr of spinning wheel in the weaving and sewing room; we watch them at their daily physical training in the gymnasium; we hear them singing—for it is song that welds the group together. Nor is their singing, discussing or learning a thing apart from the community. The doors of the lecture hall swing open to those of the community who care to enter. Many come to share, day by day, in the program of the school; they take part in its festivities and its pageants; they help to work out its problems. If they wish for certain practical short courses, we shall from time to time call in those who can supply this need.

Such, in brief, is the ideal toward which we work, Such is the way we hope, slowly, step by step, year by year, to increase the number of thinking, aspiring young people who will see the promise of the country, who will strive to make country life what it may be. How well and how soon we can realize this ideal depends upon a number of things—especially upon the continued cooperation of the community, and the help, moral and financial, of those who believe in what we are trying to do.

The immediate program of the school calls for repairing of the farmhouse and outbuildings. For this purpose a few trained carpenters, who have worked out their pledges are being employed. The rest of the labor is largely pledged. So far, the hauling has been done free of cost. Two of the citizens have given the old hand-hewn log houses which are being set up on the place as nearly as possible in pioneer fashion, to serve as a museum for the fast-vanishing relics of early days in this country. Logs and poles to replace those decayed and new puncheon floors are being supplied by other citizens, and again all labor freely and gladly given. Spring will mean the putting in of a crop to build up the soil. The pruning of trees, vines and so forth, has already been done under the direction of a state expert with the assistance of the two nearest county agents.

This program for 1926 we have begun on the small budget of seven thousand dollars, a budget which has been secured by the support of three church Boards—Presbyterian, U. S. A., Congregational and Episcopalian—and by a grant from the Carnegie Corporation, through its interest in adult education. Naturally, such a budget cannot cover the community house, which must soon be built to serve as lecture hall and center for community gatherings, and which will include carpentry, weaving and sewing rooms as well as class rooms. Some satisfactory water system should be arranged for at once. Electric lights will simplify living and reduce fire risks. Our agricultural program in the near future calls for barn, stock, poultry and other equipment. These must precede any attempt to make a self-supporting demonstration farm for this section.—THE SOUTHERN NEWS.

Training for Stewardship

Just a "Tork"

A FRIEND in earnest conversation with my six-year-old remarked, "Well, Paul, I heard your mother speak last evening at the Town Meeting."

"My Muth-therr don't speak."

"All right—an address, then."

"My Muth-therr don't address."

"Very well, have it your own way. What does she do?"

"She just torks."

My boys were as familiar, friendly, and intimate with God and Jesus as they were with their

father and their mother. Their instinctive psychology of God the father and Jesus the son was mystifying and baffling to me at the time; since then I have found it existent in most little children. Their father and both boys were having a struggle for health, and such history kept us much in each other's company. So with rather meager opportunities for outside child companionship, with "Muth-therr" for a teacher when healthy children were in school, very naturally their language and thought took color from their maturer propinquities.

It came as a great shock to me when a caller thought they were irreverent and sacrilegious, "playing with Jesus"—for it was always Jesus they played with—and "talking to God as if he were right in the very room!"

At their command we knelt at the "prayer-chair" in the kitchen when the beloved kitten had a series of fits and we, their parents, had been talking of putting it to sleep so it could suffer no longer. God was told—the kitten got well!

At five, one of the boys made his first venture into the great outside world—just the other side of the gate—alone. Though a total loss as to "glassies" and new "shooter," it brought only the regretful moan that "It hurt so, I couldn't turn the *other* cheek,—and now what'll Jesus say!"

These same boys taught me many a lesson—not the least of which is the one on "bein' God's banker."

A Perpetual Motion Boy

I am reminded of the small, restless, inattentive, wiggly boy who took pleasure in disturbing me and distracting the class throughout the missionary demonstration lesson, in spite of sand-table, objects and flags. One day I hit upon the idea of removing the flags from the stand and allowing the children of the class who merited the reward to hold them. We always had an American flag, and several of the country to which we were paying a visit. My "perpetual motion" lad became a wooden Indian, but always it had to be the American flag. "I won't hold one of *them*." I played for time in this game of world friendship.

After all our lessons on loving and giving, the day of the party came, when all were to bring in their pretty mite boxes. Much thought and planning had been given to the event. One by one the children brought their gifts, each telling the story of his own pennies. My W. I. lad came last, and in full sight, with an ostentatious flaunt, dropped a paper quarter—which I still have, to keep me humble!—on the table modeled to represent a sampan. My emotions mastered me before I had myself in hand and my sense of failure flooded my eyes. Like a flash came his, "O gee! I was only kiddin' you. Here! and 'tain't no tithe neither!" And from that homey pocket that usually housed all manner of things came his pagoda mite box, full to bursting, followed by several dives to bring out the extras.

Nine years have elapsed. I have moved away. In a chance meeting not long ago he told me it "still worked."

Childhood Lends a Hand

Abraham Lincoln Theodore Roosevelt Spuggs had had infantile paralysis. His father was the ashman; his mother, the neighborhood washerwoman. The brace that was needed was expensive. I banded the children of the neighborhood together. We had parties and hikes and roasts; and out of the story hour we developed the desire to tithe. It was lots of fun, and we learned to think inter-racially. We bought the brace—"and then some!" They are all young men and young women now, but I never meet them without some reference being made by them to the good times they are still having—tithing.

Auntie K. "Lays by Reg'lar"

"Auntie K"—community, not blood—was so distressed that she could do so little when the first Near East collections were made, that out of her pittance she began to "lay by reg'lar," and bore testimony to her last day that the greatest "j'y" she'd had in life came "atter she was sixty"; and her greatest regret, that she hadn't "larnt young."

Twenty-five years of teaching, working and playing with children from the Cradle Roll on, *en masse*, in battalions, by pairs and singly, has emphasized every lesson I ever learned through my own two boys. Children love responsibility and are so willing to share what is theirs, if early they are taught the dignity of administration, through things, up to self. That first income ought never to be less than three cents, nor in my judgment, more—one to give, one to save, one to spend. Oh, the humorous experiences that were mine—for one boy, intuitively, was a saver, and the other a spender.

There comes a time in the middle teens—you've known or observed it—when the bottom seems to fall right out. Don't be too anxious, and above all, don't scold. If the ground work is well laid by precept and example the foundation will hold, though the superstructure bend and sway often with seeming defiance, even to the point of snapping. Stand fast. You are being tried out by them.

It's the rare, but blessed adult who "takes" stewardship; but the child, if inoculated early, be-

comes paradoxically an addict as well as an enthusiast. It is this individual who, as life lengthens, bears joyous testimony to the breadth and depth and inner satisfaction of sharing and giving. Let's get the habit and become incurable stewards!
—THEIR "MUTH-THERR."

Retroactive Missions

By HUBERT C. HERRING

A RECENT experimental excursion into Mexico furnishes the immediate text. A group of twenty-two ministers and laymen, including writers and educators, spent ten days in Mexico City studying the life of our sister republic. They went with no propaganda purpose and with few preconceived notions. They went with the one purpose of gaining a first-hand and accurate impression of the forces which are dominating Mexico in order to more intelligently interpret Mexico to the United States. The ten days were all too brief, but into them were packed conferences and addresses from many men of many minds, representatives of the Mexican government, of foreign interests, of educational and cultural forces. The members of the group returned to their homes, scattered from Boston to San Diego, determined to do all that lies in their power to build a new sense of common purpose and hope between the two countries.

Many of us who belonged to this party have already recorded in other journals the impressions which we gained. I will not speak in detail here of the things seen and heard in the land to the south of the Rio Grande. I shall use the incident to adorn a further tale.

What, after all, is the purpose of missions? To carry the good news of the transforming power of God's love revealed through our Lord? Yes! We can all agree upon that. We can also agree that the other great purpose and value of missions is to build secure and lasting ties of mutual understanding between our own people and the people of other lands. Missions should be active in their effects, but also retroactive. Missions should do something to Mexicans: they should also do something to the Americans who send the missionaries.

Take the case of Mexico. For a hundred years, America has done pretty much as it pleased with Mexico. We have made war against her and stripped her of much of her best territory. We have allowed our citizens to secure oil and mineral and land concessions, often by methods which we would not countenance in our own country. We have forced Mexico to accept all sorts of humiliating conditions. We have sent armies upon her soil and have anchored warships in her harbors. We have done it with a fine air of righteousness and with many protestations of good will. We have done all these things and have not confessed our faults.

And now we would send missionaries. Can you marvel that there are many Mexicans who are saying, "You come to be *good* to us. We ask that you should first be *just* to us."

These are the things which should be said with force to the Christian people of America, for the Christian people of America must determine whether America is to behave as a Christian country, or whether we shall continue to behave—as nations have usually behaved.

How shall we approach this new angle of missions? Is it possible that a new type of missionaries can be ordained who will be commissioned to go into such countries as Mexico, to learn facts, to understand the people and their viewpoint, and then to come back and preach America's duty to Mexico, to Japan, to Bulgaria?

This is possible. It might be considered. But there is another way.

Ministers and laymen take vacations. Unfortunately it costs a great deal to go to India and China. But if the importance of this matter could be recognized, there should be an increasing number of ministers and laymen who would unite for intensive study of mission fields. They would go to get facts, to understand conditions, and they would come back equipped to stir the conscience of thousands. Such a group recently went to Porto Rico. I talked with one member of that group the other day. His soul was fired by what he had seen. Wherever that man goes he is making converts to a different attitude towards Porto Rico. He is persuading us that as American citizens we must stand for a new deal. And this is Missions! More strength to his arm!

The work of the Christian church at home and abroad is not laid out with nicety and accurate charting. There are some who feel that if only we had enough money, if only we could pay enough missionaries' salaries, that all would be well. Not so. Mission Boards need money, churches need money—but above and beyond money we need constructive wisdom as to the ways of meeting the world situation. The whole missionary enterprise

of the church is in a state of flux. Its worth is gloriously attested, but its future is still to be charted. This furnishes another reason for sending such groups of able and devoted laymen and ministers to the countries where we would carry our work. The church needs the continuous and honest citicism and suggestion of such men.

So here is a suggestion to the laymen who can spare the time and money. When you buy your ticket, buy two of them, and take your pastor along.

The Minister's Home

By WILLIAM W. LEETE, D.D.

Part II

PROVIDING a home for the minister of today is not so simple a matter as it might seem. One expects to find a parsonage in the village or small town, but often looks for it in vain in the city. There convenient sites are few and fitting buildings costly. Also pastor's families differ in size and in taste and the home suitable for one does not appeal to the other. Parishes therefore often prefer that their minister should rent a house or buy one on his own responsibility.

Under these circumstances the minister's home is often far from the church and not easily identified. To say the least, it pays no such tribute to the institution which the pastor represents as does the building, not far from the house of worship, which comes to be known through succeeding years as the place where the minister lives. In contrast with this, why should not some prefer the practice of the Roman Catholics, for they make the housing of their clergy near to the church, a visible testimony of the importance of the whole religious scheme. The minister is not now, as in the early years, the all-important man in the town. But he is still a very important man and the place where he lives affects the opinion of some people both as to him and to the church which he serves. The well-chosen and well-equipped manse is, we believe, a real asset to the church and the cause.

There are those who object to their minister living in too good a house. They seem to believe that if the building is unpretentious and the physical conditions trying and uncomfortable they will operate as real means of grace. No man is fit to be a minister who is not ready to "endure hardness" for Christ's sake, but he is not asked to suffer when it is not necessary. One will find in his ecclesiastical career enough to test his valor and faith without the discipline which is administered by distasteful or unhygienic surroundings. Holiness gets little aid from uneven floors and dingy or unpainted walls. It is not handed down from leaky roofs or through doors that will not shut. A layman once praying for his pastor in the weekly prayer meeting said, "O Lord keep him poor and humble." He was followed by another who prayed, "O Lord keep him humble and we will see to it that he is kept poor." Unfortunately the subsequent history of this clergyman has not been reported. It may, however, be safely assumed that men make better ministers when the Lord is permitted to operate alone in securing results such as those which the laymen ventured to mention.



INTERIOR OF THE PARSONAGE FORT WORTH, TEXAS

in the securing of both of these above-named results.

We hasten, however, to give full credit to a great number of our parishes which are making good provision for the housing of their ministers. Some of the parsonages in our well-to-do parishes are among the most beautiful residences to be found anywhere. Some who provide a fine home for their pastor provide also another for the associate pastor. All things considered, we think these parishes are acting very much more generously and considerately than did those of the early days which we described in the July number of THE AMERICAN MISSIONARY. For the sake of the comparison and in order also to illustrate the practical work of the Building Society we are showing in this, the second article, some of the better modern parsonages. All but one of them have been secured with the aid of the Building Society during the last eighteen months. Let none, however, forget that the vast majority of parishes where the Building Society has furnished aid have no such worthy homes as these to exhibit.



PARSONAGE, CHURCH OF THE PILGRIMAGE, PLYMOUTH, MASS.



PARSONAGE, PLENTYWOOD, MONTANA

Among the pictures is shown that of the parsonage on Brewster Street in old Plymouth, Massachusetts. It stands on a lot containing 12,375 square feet and was secured by purchase for twelve thousand dollars just prior to the Pilgrim Tercentenary in 1920. It was felt that in the town soon to be visited by thousands of Congregationalists and many strangers there should be made ready for the minister a home that would do honor not only to the present but especially to the first great Pilgrim pastor. And as the Church of the Pilgrimage was at that time expending nearly twenty thousand dollars upon its house of worship, the Building Society, representing the love of the denomination, shared in the bearing of the double burden.

Far from Plymouth Rock is the Lone Star State, but her people are learning the value of the Pilgrim faith. Finding a house already built and well-located, our church at Fort Worth has purchased the same for the pastor's home. The latter writes, "I'm afraid it looks like a palace for a Congregational home missionary and if the fine garage and servant's room in the rear showed it would look much more so." We are indebted to Mr. C. L. Wilson, one of the new members of this church, for the beautiful view of the interior which we are showing. The cost of this fine house was only seven thousand dollars, and the loyal people, feeling they could never build for any such price as that the home they wanted for their minister, have made the venture and are happy in it.

Up in big Montana, the church at Plentywood, planning to build a parsonage, were offered the house shown on this page for three thousand five hundred dollars and they eagerly seized upon it. Not as roomy or furnished as elegantly as the two just described, it is, however,



PARSONAGE, PRESTON, IOWA

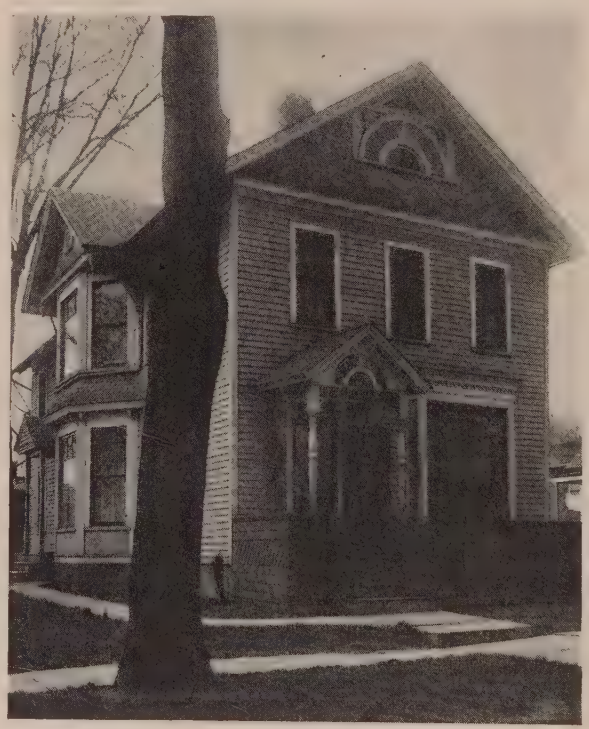
a worthy and attractive home. It has eight rooms with hardwood floors, a full basement, is heated with hot water, and lighted by electricity. Screened porches front and back add to it features of comfort.



NORTH CHURCH PARSONAGE, OAK PARK, ILLINOIS

Preston and Miles, Iowa, are served by one pastor but both united in asking the Building Society to aid them in paying five thousand dollars for the house at Preston which is now the minister's happy abode. Both large and modern, it justifies itself as in every way a fitting purchase.

In Illinois, our great central state, we refer to two new parsonages. One at Marseilles is two blocks from the church and connected with it is a fine lawn where it is expected church gatherings will be held in the summer. Heavy expenditures upon the house of worship made it necessary to ask assistance in securing this parsonage at a cost of seven thousand five hundred dollars.



PARSONAGE, MARSEILLES, ILLINOIS

At Oak Park our North Church faced the prospect of frequent moves by its pastor, for nothing but rented houses could be had. It therefore expended eleven thousand five hundred dollars in securing the property shown in this picture. It is situated on a slight elevation overlooking, on the south, a ten-acre park, and the region all about it is very desirable. Downstairs is a large living-room with front hall and vestibule, dining-room, kitchen, lavatory and back porch. Upstairs there are two bed-rooms and a study, a sleeping-porch and a bathroom.



PARSONAGE, SANFORD, FLORIDA

The total cost of the new parsonage and lot at Sanford, Florida, was close to seven thousand dollars. We show the picture of it—although it has before appeared in THE AMERICAN MISSIONARY—because it will be likely to meet the needs of the average parish. It is simple, plain and compact but includes the essentials for every home. There are four rooms and a bathroom upstairs and kitchen, dining and living room on first floor. At the south side is a sun parlor. Homes like this parsonage erected in a state like Florida, new to our fellowship, may speak a needed word to parishes which, though old, are still neglectful.

A beggar once asked Phillip II of Macedon for a drachma—seventeen cents—and the king gave him thirty-three times as much. Overwhelmed with such generosity, the beggar faltered, but the monarch said, "The drachma is enough for you to receive but it is not enough for me to give." The preacher of the gospel is no beggar. But even if he were, the church would act more worthy of itself were it accustomed to provide more largely for his comfort.

"How to Keep From Growing Old"

By REV. WALTER SPOONER

A CERTAIN modest Chicago daily, which describes itself as "The World's Greatest Newspaper," carries a series of cartoons with the above caption. These feature a bantam rooster standing in the middle of the road, crowing its defiance at the oncoming car, or wild joy-riders leaning recklessly out of a careening Ford of ancient vintage, and similar joyful idiots inviting an untimely end.

There is a better way to avert age. It is to get one's self elected on the faculties of Congregational Young People's Summer Assemblies. If a certain proportion of our secretaries, pastors, and others, approaching that dangerous period designated as "middle life," outlive their contemporaries by, let us say, a decade it will be because they have learned the real secret of keeping from growing old. They have stayed youthful with the youth of our churches.

Crete, Nebraska, Tower Hill, Michigan (the Illinois group, with a sprinkling of Indianans), and Waubay, South Dakota, are the assemblies the writer was privileged to attend during the summer, and every experience of these weeks has tended to rejuvenation.

Certain well-defined conclusions have been formed, of which three are here set down.

No Lack of Red-blooded Youth

First: Clean, red-blooded youth is plentiful today. Our "hashers" at Crete were Doane College students and famous Nebraska athletes, who had been out just a little while before smashing state records. As soon as they were through waiting on our Assembly they went to Chicago to compete with athletes from several states. F. W. Geer, of Columbus, tied the high jump record of 1902, 5 feet 11 inches; he is a sophomore. Homer Graves, of Plainview, broke the 100-yard dash record, held since 1899, his time being 9.9 seconds. Raymond M. Alf, of Grafton, broke the 220-yard dash record, which was previously 22 1/5 seconds, making it 21.8 seconds. Lester B. Peterson, of Bertrand, made the state finals in both singles and doubles in tennis.

In the group on whom they were waiting were many who showed athletic prowess, and this was even more pronounced at Tower Hill. When volley ball games, Faculty vs Boys, were being played, it was good to see young ministers like Barwick, Goodwin, Stickney, Thome and Van Buskirk, lined up against young fellows almost their equals in age and skill.

Our faculty tent at Tower Hill was centrally located and the boys were not on their guard lest we should hear conversation not welcome to ministerial ears, acting like real boys with plenty of rough-housing on occasion. They never used a word or phrase that was off-color and every fellow on the street could look level-eyed into our eyes at any time throughout the week of hearty fellowship. Youth of this kind is not "going to the dogs." There are thousands like them in our churches and homes.

Great Lay Leaders in the Making

Second: A generation of great lay leaders is in the making. It is a wise denomination which has placed its hands upon certain friends of youth and has said to them, "Put your main emphasis upon the cultural development of the new generation of church men and women. Give kindly, tactful guidance to them, that they may be the peers of their parents in the day when the responsibilities of churchmanship shall be inherited by them." These leaders are wise enough to confer with youth as to the general direction along which to travel, and then to largely delegate the management of the trip to their youthful fellow travelers.

"Father" Murphy, as the young people of Nebraska and South Dakota lovingly call this Protestant denominational secretary, so completely and repeatedly avows his faith in his young people that they have no alternative but to justify his faith in them. "Love never faileth."

Dr. Gammon—sometimes designated as "Uncle Bob"—under a somewhat stern exterior hides a wonderfully tender heart, and every boy and girl knows it. His heart and theirs make an ideal combination for comradeship in life and service.

When "Father" Murphy gathers to himself such faculty members as that buoyant soul, Cooper of Crete; Riley, Swisher and Kline, irenic-spirited Doane professors; Dr. and Mrs. Keck, of Watertown, and Dr. and Mrs. Harrison, of Redfield: when Dr. Gammon enlists such friends of youth as Palmer, of Oak Park, with his convocation addresses on the Fine Art of Friendship; McKinley, of Galesburg, in worthy succession as a convocation speaker; Locke, of Champaign, who lives with youth the year around; "Benny" Robinson, as his pupils audaciously dubbed Professor Benjamin J. Robinson, of Chicago Theological Seminary, teacher of The Life of Christ, and other men and women of like caliber, it is easy to understand that Christianity and churchmanship become increas-

ingly attractive to the pupils under such influence.

Visualizing World Service

When World Service is visualized by the Noltings, of India; Philips, of Johannesburg, South Africa; Paul Nilson, of Tarsus, and Edith Cold, that wonderful little heroine of Marash, Turkey—who is blissfully unconscious of her heroic qualities; vivacious Helen Dizney and charming Grace McConnaughey, of China, the apportionment is no longer a strange and indefinable somewhat, to be fostered only by the male and female pillars of the church in the older generation (for whom let us thank God); the apportionment is incarnated and personalized in these whose names they love and whose works they would emulate.

It is these heart appeals that cause our brainy young people to give the best that is in them to the practice of efficiency in methods, to the planning of a year-around program of diversified activities, missionary, religious, educational, worshipful and social, and to prepare and underwrite balanced budgets.

The Christ-Spirit Dominant

Third: "The spirit that is called Christ" is dominating our youth. Soon after the World War Sir Gilbert Murray said: "It is the common man and women, the workman and peasant and teacher and civil servant and tradesman, who, after this surfeit of hatred, is wearying for a return to love; after this welter of bestial cruelty is searching the darkness for some dawn of Divine mercy; after this horror of ill-doing and foulness unforgettable, is crying out, each man in his loneliness, for *the Spirit that is called Christ.*" The cry articulated by the "cultured agnostic" is finding its answer in the passionate purpose of our eager youth. As one of them said during the recent summer, "Down underneath the veneer there is in the youth of today a deep longing for the spiritual life."

Occasionally, pastors, parents and others are greatly concerned because their young people return from denominational and other conferences, reporting all the good times they have had—of athletic contests, stunt nights, marshmallow and "wiener" roasts, and so forth. Yes, these are an essential part of summer conferences. Who would wish it othewise?

But these same young people have seen visions "not lawful for man to utter." It may be that in their reports after they return home they speak enthusiastically of certain faculty members as "good sports." They may not report another phase of their relationship with these same faculty members—the earnest conversations under the star-carpeted heavens or in the woods by the lake shore, or on the campus, in the tent and in the classroom, when they talk with these same faculty members of the purposes which are forming to give Christ the right of way in their young lives, even if it should call for "the last full measure of devotion." Neither do the faculty members often report the fact that greater enrichment of soul is theirs because of these interviews than from almost any other of their diversified activities, but the writer takes this opportunity to pay grateful tribute to such young people for their rewarding ministries to his own life, especially during this past summer.

Youth Pleads for the Family Altar

The most earnest appeal I have heard in years for the restoration of the family altar came from one young college student, who was every inch a man. He was pleading with young people to go home and try to bring about a revolution in the parental attitude concerning this honored and well-nigh obsolete custom. No plea from any pulpit for intelligent, intensive, regular seasons of prayer could be more effective than that of a leading young woman to her companions in a ten-minute address on that subject.

We preachers sometimes labor for thirty or forty minutes to get one important truth to our hearers, but those young people who led our family worship at Tower Hill never took more than three to five minutes, to give their conceptions of cooperation, loyalty, friendship and service. Their addresses were fearless, practical, convincing and complete.

Comrades of the Way

Ogallala, Nebraska, is three hundred miles from Crete. So far as we know, this church has the only organization of "Comrades of The Way" in that state. The principal of the high school is a local leader in church and young people's work, and he made the trip by auto with the young people of the local chapter. During the conference at Doane they demonstrated the beautiful ritual of their opening and closing service. When the chaplain, a young girl in her teens, with a well-modulated voice, prayed, it seemed to some of us that we were as near to Heaven as were the worshipers at Drumtochty the Sunday that young John Carmichael spoke "a gude word for Jesus Christ." Here is her prayer:

"Our Father, we thank thee for the zest of our youth and the joy of living, for the work and the pleasures of each day. May no mean word or act cloud our satisfaction or humble our pride when each day is done.

"Grant that we may do our work with a willing heart, looking forward to the larger tasks in the

days to come. May we go to meet the future years with disciplined bodies and trained minds, well able to do thy work in the world.

"May no idleness or love of easy ways, no hidden vice or flaw of character, cause us to drop out before the goal is reached.

"Make us loyal to our friends, our playmates, our church, and lovingly loyal to our parents and the dear folks at home.

"Save us from bringing to shame the hope and the pride with which our friends think of us.

"Give us brave hearts to say what is true and do what is right, following in the footsteps of the great leader of our lives, Jesus Christ, in whose name we make our prayer."

Let me in closing take the reader into the mystic circles around our last night camp fires, as "Day is dying in the West" and "the night sets her evening lamps alight through all the sky." It is then that our young people "highly resolve" to "take increased devotion" from the life and death and life regained of the Christ whom they reverently place at the center of their circles. Such resolves are not for publication, and I will not violate their confidences. "The ground whereon we stand is holy ground."

The church of today and tomorrow is not, and will not be, decadent as long as she has a growing host of young people such as these in her ranks. I can hear again their closing song, as the camp fire dies down to embers and they face the high challenge of the year and years ahead, unafraid:

> "To the knights in the days of old
> Keeping watch on the mountain height,
> Came a vision of Holy Grail
> And a voice through the waiting night:
> Follow, follow, follow the Gleam,
> Banners unfurled, o'er all the world;
> Follow, follow, follow the Gleam
> Of the Chalice that is the Grail."

Putting the True Against the False

Excerpt from Address by ALBERT W. PALMER, D.D., *Oak Park, Illinois*

J. H. OLDHAM in his wonderful book, "Christianity and the Race Problem," says —and I am inclined, from my own observation, to agree with him: "The fundamental issues of the race problem are not ethnological or biological but ethical." "The fault, dear Brutus," if I may paraphrase Shakespeare, "lies not in the germplasm but in our mental attitudes that we are slaves to prejudice!"

Now how can we overcome these sinister forces that are creating race prejudice in the world?

The first way is by faithfully proclaiming Christ's great teaching of human brotherhood. The only way to meet a rising tide of color is with a rising tide of brotherhood.

Many years ago I heard Lyman Abbott analyze the Negro problem in America somewhat as follows: Always in the past when two races have come together one of three things has happened. Either one race has exterminated the other as the Hebrews exterminated the Canaanites; or one race has driven out the other, as the Saxons drove out Britons; or one race has absorbed the other, as the Saxons absorbed the Normans. None of these three solutions can be applied to our American Negro problem. We cannot kill off the Negro, we cannot send him away, we cannot absorb him by inter-marriage. What then remains? We must learn to live together in the same country in mutual tolerance, good will, and cooperation. Only through the practice of Christian brotherhood is there any possible solution.

We can also meet these sinister forces of race prejudice by developing the international mind, especially in our children. We need to replace the Nordic superstition by an appreciation of other races. We must become world conscious. I have always greatly honored a mother whom I know who came to Hawaii and brought her children. Said she to me: "I want my children to have the international mind. I had thought of taking them to Switzerland for that purpose but I think Hawaii is even better calculated to develop in them interracial sympathies and understanding." Personally I know that my own children, who have associated in Honolulu with intelligent, high-grade fellow students of Chinese, Japanese and Polynesian ancestry, will never be greatly impressed by any foolish theory of inherent Nordic superiority.

Again we can move mightily against the sinister forces that create race prejudice by securing and presenting the truth about men and races to the American public and especially to the rising generation. A great scholar once said to me: "I never argue, I never take sides, I just present the facts —but sometimes the facts are deadly!" The facts about race are deadly to prejudice and hatred. As J. H. Oldham says: "The problems connected with race relations cannot be solved unless there is the right spirit; but neither can they be solved by the

right spirit alone." We need to know the facts.

Now what are the facts about the different races? We are governed by the pictures which hang upon the walls of our imagination. Psychology tells us that if the imagination and the will come in conflict, the imagination always wins. The peril of the race situation lies in the false pictures which the races have of one another. This is markedly so with regard to Japan. What false pictures of Japan and the Japanese has propaganda painted on the walls of the imagination of the American people! Someone must get the facts about the Japanese, the Negro, the European immigrant and present them so vividly to the imagination that a true and brotherly picture, not a distorted and hostile one, shall adorn the inner chamber of our imaginative thought.

This brings us to the point of it all—the great task of our total Congregationalism. Missionary Extension Boards and local churches must all combine in a great cooperative effort to know and present the great facts of human brotherhood. We have five thousand six hundred and eighty pulpits that must proclaim them. We have seven hundred and eighty-seven thousand young minds in our Sunday Schools that must learn them. We have thirty-nine colleges that must analyze and teach them. We have our great American Missionary Association with its Negro, Indian, and Chinese and Japanese work, its churches and schools and colleges, which is a great laboratory of Christian racial attitude and race relationships. We have *The Congregationalist* as a free and fearless journal of Christian brotherhood. And, beyond all our homeland agencies, we have the far-flung world-wide work of our American Board of Commissioners for Foreign Missions. Take China alone. Think what it means to have had in Shansi a great organizer of good like Watts O. Pye. Think what it means to have great missionary physicians like Dr. Watson and Dr. Hemingway, a great scholar like Lucius Porter, of Peking University, and a great editor whose voice is heard all over China like Frank Rawlinson, the editor of *The Chinese Recorder*, at Shanghai. And this is only a little segment of the manifold work of the American Board for world-wide brotherhood and understanding.

In creating a spirit of brotherhood many agencies may join in, many of them secular and quite apart from religion, but at the heart of it, bearing the primary responsibility must ever be the church with its missionary contacts, its approach to people in the high, clear atmosphere of the ideal, its great opportunity and and responsibility to youth in its Sunday Schools and in its colleges. We must be a free church in a free nation for a friendly world.

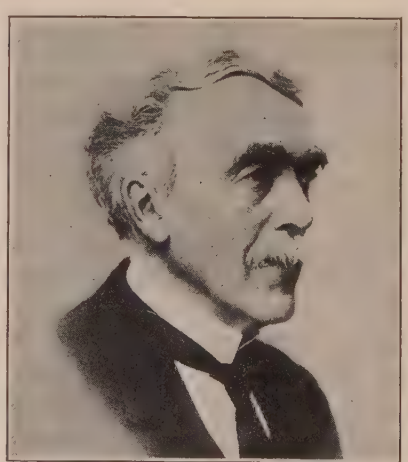
Two Surprises

By REV. J. FRANK LOCKE, M.D.

Dr. Locke, an honored pensioner of the Board of Ministerial Relief, was long the only minister and doctor in a large section of Minnesota. Now eighty-three years old, almost helpless and for long periods unable to be put into a wheel-chair, he is living over again experiences in his pioneer ministry, and sends the story of another of them.

IT was towards the close of my first missionary-medical work in Northern Minnesota. Through the active assistance and generosity of the Home Missionary and Church Building Societies a church had been organized and a beautiful little meeting-house erected.

As winter came on a serious outbreak of diphtheria occurred in the town. I think that within three days I had thirty cases of the dread disease under my care and practically every boy and girl stricken was in bed with their scanty every-day clothes on for want of necessary bed clothing. From the commencement of missionary work, the Woman's Home Missionary organizations, especially in New England, had sent barrels and boxes of clothing for distribution. How I hoped one more barrel would come in that time of special need! One day the tri-weekly stage left a missionary barrel at my door. How quickly my dear wife and I opened that barrel and when opened, looked at each other with tear-dimmed eyes. Instead of being filled with the much-needed clothing, it contained nothing but year-old issues of *The Congregationalist* and *The Advance*. For days that barrel remained in my little office undisturbed, for I hadn't the heart or courage to distribute those old papers.



REV. J. FRANK LOCKE, M.D.

One day I saw a man driving a yoke of oxen past my door. I knew him by sight, knew that he lived five miles up in the woods; knew that he had been a sergeant in the Civil War. I called him to stop, took out a bundle of those old papers and put them into his wagon.

Three days later I had from that man the most wonderful letter I ever read. He told me that on reaching home he cared for his team, attended to the evening chores and went into the house taking the papers with him. After supper his wife retired and he picked up one of those papers and commenced to read the first article that attracted his attention; he read it twice, then called his wife and read it to hear. Then with tear-dimmed eyes they knelt down and asked God for Jesus' sake to forgive their sins. I think it was the first prayer ever made in that home.

The next Sunday I saw that ox-team coming down the road, and in the wagon the sergeant, his wife, his son and wife and an unmarried daughter. They were coming to church service. I baptized and received into church membership the entire family of five.

Who reading this will dare to say that there are any little things in the plan and providence of God.

And perhaps strangest of all is the fact that of those thirty cases of diphtheria not one was fatal.

John L. Lobingier, Secretary of Missionary Education

WITH the opening of the fall work, the Education Society welcomes to its staff a new member in the person of Rev. John L. Lobingier, formerly Educational Minister of United Church (Congregational) of Oberlin, Ohio. Mr. Lobingier takes the position of Secretary of Missionary Education, thus giving to this important work the leadership of a full-time secretary. Since the resignation of Dr. Sheldon, two years ago, and the appointment of Dr. Gates, first as acting, then as regular General Secretary, he has been obliged to carry the work of both positions as best he might. Thanks to the very efficient service of Miss Edith Behnke as Office Secretary the detail work of the department of missionary education has suffered much less than it might have done under such conditions, but the position is too important to be left any longer without full time leadership.



REV. JOHN L. LOBINGIER

Mr. Lobingier is exceptionally well qualified to fill this post. After his graduation from New York University and the College of the Bible, at Lexington, Kentucky, he held pastorates for seven years in the Disciples churches of Los Angeles and Santa Monica, California. He then went to Yale for further study, taking his Bachelor of Divinity in 1915, and to the University of Chicago, where he received the degree of Master of Arts in religious education.

During the war Mr. Lobingier served in the Young Men's Christian Association where he demonstrated his ability to meet a difficult situation and work it out in a manner that revealed unusual executive gifts. With the return of peace, Mr. Lobingier took the position of Director of Religious Education for the Federated Churches of Chicago and was there until he went to Oberlin as Educational Minister.

Our new secretary thus has the advantage of thorough technical training, combined with practical experience on the field, and a quite varied experience at that. He is the author of two of the best books in the fields of missionary education, "World Friendship Through the Church School" and "Projects in World Friendship," both published by the University of Chicago Press. Mrs. Lobingier is also well known as a leader in the same field of work. As Elizabeth Miller she was the author of the books on the dramatization of Bible stories that have been widely and favorably known. She has written other books for elementary pupils in recent years. We are thus receiving into our fellowship of workers an experienced and efficient team that will prove a great asset.

Under the leadership of Mr. Lobingier, the Department of Missionary Education may be expected to maintain its reputation for practical service and helpfulness and to build upon the foundation already laid an increasingly significant program of work. His leadership will count for much.

Mr. Shaver, Secretary of Leadership Training

BY action of the Board of Directors, Mr. Erwin L. Shaver, Field Secretary for Northern New England, was appointed Secretary of Leadership Training, thus giving recognition and providing able direction for a very important aspect of our educational work. No matter how good materials and methods may be, success or failure in their use will depend upon the quality of leadership in the local church or school. Probably no aspect of the cooperative work of the International Council of Religious Education has been more significant than the development that has been made in the direction of higher standards and better provision for the training of teachers.

Mr. Shaver has been carrying the burden of this work for our denomination for the past two years in addition to his other duties and his appointment is a fitting recognition of the ability with which he has done this.

Plans are being worked out by which the Education Society hopes greatly to extend the range of leadership training in our churches and to make its benefits available to the small church in remote localities as well as those to whom the community training school and its advantages are accessible.

Secretary Shaver has established a place for himself among the real leaders in religious education work. His volume on "The Project Principle in Religious Education" has won recognition as authoritative and his other writings in this field are highly esteemed. We welcome him to this new place on our staff.

The Point of View

By MRS. GEORGE L. CADY

ALMOST every Sunday I am in a House of God to worship. East—West—North—South, and the beautiful windows of Tiffany or LaFarge shed their softened light over me, adding a sense of beauty, rest and holiness. Those of the Virgin holding the Christ Child in her arms always appeal to every mother-instinct in me. Her face is so pure and white—the child so pink and innocent.

A few Sundays ago—Easter Sunday—a trim, black usher in full dress, white gloves, a golden cross on his arm, showed me to a seat in an artistic colored church in Atlanta. After admiring the beautiful decorations, lilies, palms, and so forth, my eyes followed the colored windows around and stopped short at one of The Madonna and Child. The Madonna was black—so was the Child. The Madonna and Child of twelve million people of the United States. I, of the white race, make them white—they, of the black race, make them black. Why not?

H. M. S.

In a recent tour of most of the A. M. A. schools there was impressed upon me more and more the high moral standard of every one of these schools. They may not have the highest college degrees attached to the names of their teaching force, but to every one H. M. S.—High Moral Standard—could be attached. And among the students there was decidedly evident an earnest desire to be not only a good student but a moral one. It was in the air—you felt it.

I asked several teachers and principals and presidents if there was drinking or immorality, and almost unanimous was the answer, "Almost none." Christianity is taught in every A. M. A. school, and not only taught, but lived by a large majority of its teachers. Surely one modern college needs to give much more than an intellectual scalp treatment.

Scalp Treatment

The American educational institutions are always before the public. The limelight is turned upon them from every angle. First, their methods, then their morals. Just now "drinking" is getting the front seat in the college news.

Elevators and Stairs

In one of the A. M. A. schoolrooms was written this motto: "The elevator to success is not running, take the stairs." Certainly, no elevator was used to make that school a success. Step by step, from the ground up, the founders went, building through the long years, teaching thrift, cleanliness, industry as well as education and morals, to the hundreds of Negro boys and girls who were to go back into the woods and cabins from which they came. Neither is it an easy road for those boys and girls who are so eager to learn that some of them have the courage to walk—not ride—eight, nine, ten and eleven miles each way, across swamps, stubble paths and fields to attend school daily. One boy of mature years was asked, "How far do you come each day?" "Ah comes eleven miles." "And how far back is it?" "Shore it's same back." "How old are you?" "Ah don' know, miss—they's

eight chillun 'fore me an' six after me. Ah guess ah's 'bout seventeen." "And what grade are you?" "Third." "What are you going to be when you are through school?" He answered with a grin, "Ah wants to be president." High aim! Why not? His mind did not cling to the foot of the ladder. Let's make it an extension ladder.

Barrels and Bath Tubs

Looking into a room packed with colored people, one could not help stopping to see what it was all about. Said a student, standing at the door, "It's barrel day." Having officiated at the "packing" end so many times, I was curious to see the destination of these barrels. It was no different from a rummage sale in the North. Old clothes! Good clothes! Poor clothes! Junk! Said the smiling president: "Do you know what I do with that barrel money?" "Not the least idea," said I. "Well, I'm putting in bath tubs and bowls in our hospital and I also hope to have enough money to put in a water heater so that our nurse will not have to heat on an oil stove all the water needed in this little hospital. And see this lovely sun porch—that's from barrel money, too." Let's speed up the barrels, but please leave out the junk! There is not space for junk and the Golden Rule in the same barrel!

A Storm in the Tropics

A Porto Rico School Experience

By MISS ADDIE DUBOIS

A STORM with lightning is very rare in Porto Rico and the few times it has visited our beautiful island it has taken its toll in one or more lives. Therefore, when the low grumble of thunder was heard our students, who were in Bible classes one evening last week, became very uneasy. Their teachers, however, managed to hold their attention until the first flash of lightning. Then they made a mad rush to the upper hall where there are no windows. They closed the doors on either side of the long hall so that they would not see the lightning. The teachers hurried about trying to close doors and blinds in the parts of the building, not realizing that a single teacher was left alone with the frightened girls. One girl yelled, "The Lord is coming!" and another yelled in return, "No, it's the Savior!"

The teacher dared not leave them to call for reinforcements and no girl could be found who would cross the bridge between the two buildings. The girls crowded around her, each trying to get nearest to her and within the embrace of her arms. This, of course, was a physical impossibility and the poor girl, herself but a few years older than they, was almost crushed with the pressure. She tried to talk to them, but so many of them were crying that they did not hear her. Then came a blinding flash of lightning and a deafening crash of thunder which penetrated all the cracks around the many doors. The girls huddled ever closer around their one pillar of strength, who, shorter than most of them, was by this time scarcely breathing and praying all the time with all her might that someone would come—her mother, the principal, or one of the teachers. Added to the continued roar of the thunder and the constant flashing of lightning was the banging of doors and blinds torn from their fastenings and of furniture blown across the rooms. Last and most terrifying of all came hail, heavy stones larger than walnuts, an unknown thing in the tropics. Then the lights went out and the panic was complete.

Meanwhile, the principal and teachers, having literally been blown in through the doors from the porches where they were pulling in furniture, realized for the first time how serious the fright might be in the other building. It was with considerable effort and by clinging to the rail that they crossed the bridge between the buildings and as they entered the hall a flash of light disclosed the struggling mass of girls around the one little teacher. Between the crashes of thunder, moans, cries and shrieks filled the air. The teachers went among them trying to pry them loose from the group and were more or less successful. They had to shake each girl and yell in her ear to make their presence known, but as soon as this was understood the girl would leave the outside of the big group and throw her arms around the rescuing teacher, thus relieving the pressure of the crowd. But the noise did not abate. The principal yelled at the top of her voice, but no one heard. She then opened the doors into the halls, which has windows facing the street, in order that when her figure was silhouetted against the light she might get some attention. Just as the door was opened the whole sky seemed aflame with the most peculiar light and the faculty themselves wondered if the world were afire. However, terrifying as it was, the scheme worked and the girls made a rush for her. The teachers who could separate themselves from their groups, and some of the calmest of the girls were stationed at the doors;

these caught panic-stricken pupils as they tried to enter and yelled into their ears that if they would refrain from shrieking they would be allowed to stay in the same room with the faculty.



A TREE DESTROYED BY THE STORM

One of the teachers succeeded in getting the girl who had proclaimed the coming of the Lord to start a hymn in Spanish. Some of them sang at the top of their voices and almost drowned out the moans of the others. Then the principal, standing on a chair, held out her hand for attention and—strange is the force of habit—there was almost silence. In the comparative quiet she talked to them as best she could, telling them that God would care for them, that he was a God of comfort and mercy and not a God of terror. Then one of the students prayed in Spanish and this was followed by a spontaneous burst into the Lord's Prayer—and the panic was no more.

There was still some sobbing from the nervous girls, a bit of moaning, but the shrieks and terrified yells had ceased, the thunder and lightning were things of the past, the hail storm was over and, best of all, the lights came on. We found that one teacher had about twenty cuts on her face and hands, caused by the broken glass from one of our few glass windows. She was later so liberally treated with that excellent disinfectant, iodine, that ever since then she has resembled a leopard.

The nervous, temperamental girls were all set to work making ready for the night or what was left of it. Blinds were blown off, wardrobe doors torn loose, the rooms on one side of the house were swimming in water and the beds soaked and impossible to use. The scurry to find sufficient bedding and places to sleep served to calm the minds of the girls, but when they were in bed they were again afraid and uneasy, so the principal walked up and down the hall most of the night with a not particularly light tread, so that the girls might know of her presence.

The next day it was necessary to declare a holiday in order to clean and dry the house.

The fright of the night before had receded in the minds of the students and they were delighted with a day of no classes. Such remarks as this could be heard: "Me! no, I did not cry, not a bit. Why, I was one of the ones who helped Mrs. McGee." By noon, most of them had persuaded themselves that they had not made a sound and had spent their time comforting others.

Our beautiful front yard is a wreck, a splendid, great flamboyant tree having been struck by lightning and broken off, and a large acacia blown down. Broken branches were strewn over all, plants cut off or uprooted, the work of years undone.

Emeterio, our man-of-all work, has gathered up the fallen trees and scattered branches and has them arranged in a large bed covered with leaves and sand, and is burning them, watching the pile every minute. In three days the covering will be removed and the contents of the bed will have turned into charcoal, enough, we hope, for our use for half a year. A sorry end for such noble trees.

A carpenter for a week or so, some paint and varnish, and the interior will be the same; but the yard will not soon recover. It was not a pleasant experience, but the bond between the faculty and students is closer than ever.

How It Feels to Get an Annuity

One minister writes: "I wonder if you know how much it means to one who has served the years that I have, and reached my age, to have the feeling of confidence which comes with this annuity. It is true that I am not in the immediate serious need of it, but to feel that I have it now is a great help. I am enjoying good health at present, but I am conscious that I have reached the time when such may not last very long."

Another says: "I beg to acknowledge, with many thanks, your kind letter of April 30 with first remittance on my annuity of one hundred and twenty-five dollars, which was an added pleasure because it arrived on my sixty-fifth birthday.

"After reading your communications, my wife and I bowed our heads in prayer to our loving heavenly Father, in gratitude and thanksgiving for the same; and for the achievement of the Annuity Fund, under his blessing, making possible provision for us in our declining years."

Twelve "Ads" for Albuquerque

NINE boys and girls with their father and mother: that makes eleven. Just count them! It is the picture of Rev. Benedicto Sandoval and his family. They are Mexicans. The father is pastor of the church at Albuquerque, New Mexico, and this is where the scholars in some of our Sunday Schools are helping the Building Society to finish a house of worship for Mexicans who live in New Mexico. Before Christmas we shall send to the schools that have subscribed ten dollars or more a fine eleven by fourteen photograph of this house of worship. Close to it is the parsonage where all these children live. It was dedicated Sunday, May 9, and after the dedication this picture of the minister and his family was taken in front of the house. Dr. Josiah H. Heald, our Superintendent of Spanish-speaking work, says, "This family is an unusually fine Mexican family and a great asset to the work."



REV. BENEDICTO SANDOVAL AND FAMILY

That is why we have used the title, "Twelve Ads for Albuquerque." Every child looks bright and intelligent and will help to make more clean and beautiful the lives of other boys and girls that live around them. But this makes only eleven "ads," counting the littlest one held in the arms of the father. By the way, can any of our sharp-eyed children tell us whether that baby is a boy or a girl? You can guess, and by and by we will tell you whether you guess right.

But here comes the twelfth "ad" and it is a good one too. It is what Rev. Hubert C. Herring says, who has just been down in Mexico to find out all that he can about the Mexicans and how we ought to treat them. He says: "The churches of America have their chance to say what thousands of Mexicans shall think about us. We of America have given our Mexican neighbors plenty of cause for distrust. We have exploited them and trampled on them. We have done it with much show of righteousness and protestations of friendship; but we have trampled, nevertheless. If we can turn over a new leaf, and treat these Mexicans who come across the line with decent respect, they will carry back a different conception of America. Here is the chance for the churches. Let us strengthen our schools, and play a brotherly role when we have the chance. Let us cooperate with every agency seeking to improve our relations to Mexico, and give Mexico a glimpse of a better America."

It is because the Congregational Church Building Society believe that Dr. Herring's opinion is correct that we are building the church at Albuquerque as well as at other places in New Mexico. The Sunday Schools that have picked out Albuquerque as the place where some of their money shall be given this year will be glad to see this picture, and then to have their own pastor or superintendent say something more about the Mexicans.

The Prize Essay Contest

OVER sixty essays were submitted in answer to the question "What Can the Church Do to Care for America's Religiously Untrained Youth." About one-third of these essays were written by children under fifteen and the others by young people of from fifteen to twenty-five years of age. In accord with the earlier announcements, the essays were first examined by local and central committees. The final opinion upon which the prizes have been awarded was rendered by Mrs. Herman F. Swartz, Berkeley, California; President Donald J. Cowling, Carleton College, Northfield, Minnesota; Rev. Benjamin S. Winchester, D.D., New York City. The prize winners are as follows:

The Children's Group

First—Twenty dollars: Sallie Witherspoon Dodge, Central Congregational Church, Atlanta, Ga.

Second—Ten dollars: Elizabeth R. Stearns, First Congregational Church, Hinsdale, N. H.

Third—Five dollars: Elaine Handsaker, First Congregational Church, Portland, Ore.

Fourth—Five dollars: Dorothy Williams, First Congregational Church, Madison, Conn.

Fifth—Five dollars: Richard McKay, Second Congregational Church, Dorchester, Mass.

Sixth—Five dollars: Margery Fern Hazard, Cheshire Congregational Church, Cheshire, Conn.

The Young People's Group

First—Fifty dollars: Florence Meredith Douglas, Baudette Congregational Church, Baudette, Minn.

Second—Twenty-five dollars: Helen A. Pease, Greenfield Hill Congregational Church, Fairfield, Conn.

Third—Ten dollars: Theodore S. Ward, Pilgrim Congregational Church, Vineland, N. J.

Fourth—Five dollars: Lavinia Scott, Jacksonville Congregational Church, Jacksonville, Ill.

Fifth—Five dollars: Anna Caroline Lundgren, Higganum Congregational Church, Higganum, Conn.

Sixth—Five dollars: Perry Hayden, High Street Congregational Church, Auburn, Maine.

Notice of these awards were early mailed to the successful contestants and announcements made in the Sunday Schools on Children's Day. But a larger circle will wish to read the result in print. We hope to find room in our columns later for a summary of the suggestions made by these youthful writers upon a subject that taxes the mind of the gravest thinkers. The churches are indebted to Mr. Mortimer H. Alling, of Providence, Rhode Island, a member of the Executive Committee of the Congregational Church Extension Boards, for generously providing the money given in prizes.

Thirty Years of Ministry in the South

By ABRAHAM LINCOLN DEMOND, D.D.
Pastor of the Second Congregational Church—"The Good Will Church"—Memphis, Tennessee

A MINISTRY that has covered thirty years and been wrought out in six Southern states, leaving pleasant memories, may have some items of interest for others.

Under the auspices of the American Missionary Association a number of years were spent in the combined work of teaching and preaching. In the state of North Carolina, near the city of Charlotte, is the little cotton mill village of Lowell, where I was called to serve and where we succeeded in building a house of worship. A very small country mission linked with this church and having no building gave me the experience of preaching in the open air, in a log cabin and under a bush arbor in a cotton field. Here I held my first rally to raise money to buy ground on which to erect a church. The people gave freely.

Going to Georgia as pastor of the Midway Congregational Church in Liberty County, I found a very interesting and unique community, of which our church and school, Dorchester Academy, formed a center for service and leadership. The school prepared practically all the colored teachers for the public schools of the county and the church had maintained a high standard for its ministry. There was not a white family living within five miles of the church—a region occupied by thousands of colored people, who owned the land on which they lived and cultivated rice, corn, sweet potatoes and other Southern crops. Economically, the community was self-supporting and there was a Negro postmaster, Justice of the Peace and storekeepers. The members of the church came many miles on foot, horseback, in ox-carts, buggies, and some of the boys on bicycles. The boys have not remained in that section. They are to be found in

all parts of the country. One is now a deacon in a New York City church. These days of ministry in the backwoods, remote from railroads and the rush of city life, seemed bound by narrow limitations. Seven boys from that Sunday School entered the ministry, three are physicians, two have graduated from Oberlin College and one is now a college president. From this group of country boys in a country church there can be named today successful business and professional men, prosperous farmers and useful citizens. This church made me a life member of the American Missionary Association.

After ten years spent as a country parson and village preacher, my first city pastorate was in Montgomery, Alabama. In this city of schools, churches and business activity the colored population was intelligent and progressive. The public schools, the State Normal School, and the Girls' Industrial School conducted by Miss White and Miss Beard, two excellent Northern teachers, had all helped to sustain high standards in the social and religious life of the people. Dr. C. N. Dorsett, the first Negro physician to practice medicine in the state, was there; Dr. Hattie Fanner Dillon, the first colored female physician to pass the state board, lived there; and Dr. Alice Watkins Garrott, who later was the first colored woman to pass the state dental board, was born in that city. In this community I had the opportunity to preach and pastor in the first and only Congregational church and also teach in the State Normal School.

I was married to Mrs. Demond, who had studied music at the New England Conservatory of Music, and had been a teacher in Selma University and the Montgomery State Normal. She had been interested and active in church and school work, which has continued through the years, making a major contribution to our united service and ministry. She has taught music at Ballard School in Macon, Georgia, and Avery Institute, in Charleston, South Carolina.

Next finding ourselves in New Orleans, the largest city of the South, we labored for six years, and still fondly recall our co-workers, Protestant and Catholic, who joined hands with us in the service of humanity as well as in the promotion of our own denominational work. Our ministry reached beyond our own congregation, and the calls for service to the sick and sorrowing came by day and by night and without regard to faith or creed. So we served the city.

In Macon, Georgia, our work had to stand the test of fire, as our house of worship was found to be in flames the second Sunday morning after our arrival in the city. Members and citizens rallied to the aid of the church and with the building restored we pushed forward in the service of the people.

Historic Charleston and Plymouth Church, the first Negro Congregational church to be planted in the South, opened the next door of labor for us. Here we spent ten years, paying off old debts on church property, bringing the church to self-support, real independence and keeping joyful fellowship with all our churches. From Charleston our oldest son went to Fisk University and thence to the World War, and our oldest daughter entered Syracuse University, from which she graduated in 1924. Plymouth Church of Charleston stands for our denominational traditions, reaching back to the roots of its origin in the old Circular Church founded in 1680 in that same city. There have been Negro Congregationalists in Charleston for more than one hundred years.

The Second Congregational Church of Memphis bears the distinction of having been the first Negro Congregational church to be organized by a Negro Congregational minister in the South. The anniversary of this event has been celebrated this year with a program in which representatives of both races took part and members of practically all denominations were present and participated. This celebration closed with ground-breaking for our new church building, which is now being erected. A Negro architect connected with the church drew the plans, and as skillful brick masons and carpenters as are in the city are employed from among our own membership. The members have contributed liberally of their money and they are now giving both material and service. The membership is now one hundred per cent literate and thirty per cent are school teachers. Our completed plant will have a beautiful church, three-story community house and parsonage. Our ministry still reaches beyond our membership. Mrs. Demond, who has taken time to study in Columbia University and the New York College of Music, is director of music in Le Moyne Junior College; a daughter teaches Latin in the Douglass High School in Baltimore; a son graduates from the College of Business Administration in Syracuse University this June, and three more children prepare to enter college, two this fall and another later.

As Secretary of the Local Inter-racial League and Secretary of the Interdenominational Ministers' Union, I have been enabled to make many helpful contacts with people of the city. Our church, in its efforts to build and put on a larger program, has the good will of all the people.



The Schauffler Training School

An Opportunity in Christian America



THE Schauffler Training School at Cleveland, Ohio, is the fulfillment of the dream of Henry A. Schauffler, D.D., whose life story is one of heroic life service and devotion to an ideal. His belief in the contribution which America will make to world progress and his passion for bringing the Christian way of living to the knowledge of all men in America, especially to those of foreign birth or speech, led him to found Schauffler Training Institute, for a ministry to those of other tongues by young women who could interpret Christian America to the stranger in our midst. The school prospered because of its capacity for meeting a great need and because of its appeal to the women of our churches, who, under the leadership of the Congregational Woman's Home Missionary Federation assumed a generous share of the Building Fund, $175,000. This money was applied to the erection of the Administration Building, each Woman's Home Missionary Union raising a definite quota.



The exceptionally fine quality of work done at Schauffler; the ability of its carefully selected and devoted student body with capacity to meet the requirements of the delicate and difficult task they have undertaken, namely, to interpret America and reinterpret Christianity and to create an atmosphere favorable to Christian living; the splendid service of its graduates as interpreters, pastors' assistants, immigration workers, teachers, policewomen and missionaries at home and abroad, all these are elements in a tremendous opportunity for cooperation with this able ally for a Christian America.

The work of the school is constantly expanding and the absolute necessity for a new dormitory is apparent since the municipal authorities have condemned the frame cottages now used for the purpose. Therefore the Women's Home Missionary Unions, again under the leadership of the Federation, have assumed a share in the building of the dormitory so much needed. $87,500 is the amount necessary and the women in the state organizations have accepted the quota suggested to them. The Federation has also suggested Schauffler Dormitory as an object for thank-offering.

Mrs. H. H. Hart, Treasurer of the Congregational Woman's Home Missionary Federation, is Chairman of the Schauffler Dormitory Committee and the following dialogue is from her pen:

Schauffler's Opportunity

CHARACTERS

The Armenian girl should be rather small, and if possible pale, pretty and appealing-looking. She should wear a shabby-looking cotton dress.

The Czech girl might be larger and more vigorous, wearing any dark gown.

The American girl can be as pretty and smartly dressed as possible. She might stand behind a screen or a partly opened door, where she will not be noticed by the audience at first.

The author has purposely phrased the dialogue as such girls really talk, but if the American girl is too slangy, reduce her!

DIALOGUE

ARMENIAN GIRL: It is good to be sheltered from the wind. I have been cold so long.

CZECH GIRL: I, too, have been hungry and cold in body, but my mind is hot with anger! But where have you been that you have been so cold?

ARMENIAN GIRL: It is a long story, but true. My family was only one of many families to be driven out of house and home and to spend weary years in moving from one city to another, always growing poorer, poorer and more afraid. My little sisters and my brother were lost. I do not know where they are. But my dreary tale wearies you.

CZECH GIRL: No, tell me the rest.

ARMENIAN GIRL: My gentle mother could not bear the hardship; she died when we were driven into the wilderness. That broke my father's heart and he, too, died the next winter. Then my cousin said he could not be burdened with me, and that I must marry a rich merchant he knew—such a horrible man! Old and crafty—and I know he is false

and cruel. I could not let him touch me. So I ran away in the night. I had no money. I worked as a servant to earn my passage-money here. I could never have got a passport, but the rich English woman wanted a nurse for her children, so she managed it. And the sea was so rough, and it was bitter cold, and I have only these clothes, you see. But I am in America!

CZECH GIRL: Yes! So am I! It's better to live on bread and water here than to be a slave in Prague. That's what I was, a slave.

ARMENIAN GIRL: You don't mean a real slave, surely.

CZECH GIRL: Isn't it slavery when you are told to forget you have a mind? When you are commanded to think this and not to think that? When, try as you may, you can find nothing but factory work, or servant's work, to keep you from starvation?

Let me tell you, my father was a scholar and so was his father and his grandfather before that. I have a mind. I could study, I could think, I could write. But do you know what I really want most to be?

ARMENIAN GIRL: What is it? Tell me all about it.

CZECH GIRL: I want to be like the American girls. They are so free. They go and come, they study, they read; the whole world is open to them.

ARMENIAN GIRL (*Wistfully*): Yes, many of them are very beautiful, and they seem very happy and not at all afraid.

CZECH GIRL: Afraid! Not they. Why, in this country they have everything. They can be doctors, lawyers, teachers, or what they will. They travel; they make business; and always they succeed.

ARMENIAN GIRL: Yes, and they have homes, and unless they want to they don't have to marry anybody. I wish my country-women were like that.

CZECH GIRL: Mine too. There are thousands like me, who want opportunity and freedom. I want to be like these American girls, so I can teach my own people to be like them too. I must help them. They tell me there is a school called Schauffler Training School, where such girls as you and I can study and prepare ourselves to teach the others. Will you go there with me and work and study for their sake, as well as for your own?

ARMENIAN GIRL: But I have only a little money left. I can't pay for school.

CZECH GIRL: They tell me it is home and school both. We can live there while we study, for all help to care for each other. You won't be cold there.

ARMENIAN GIRL: Yes, let me go with you. I will try hard, for I know many I want to help, so they too can be like these wonderful American girls.

(*They go out and the American girl appears.*)

AMERICAN GIRL: Well, who says listeners never hear any good of themselves? I certainly got an earful that time. So they think we are beautiful and wonderful and free, and that we have everything! I believe we *are* the luckiest girls in the world, and these poor things surely do need help. Mother cares a lot about that school they were talking about, and I told her I didn't have time to help her with those letters about the building units! I'll tell her I've another thought about that!

Graduation Exercises at Talladega College

THE fifty-ninth college year at Talladega closed on June second with the graduating exercises at which Rev. Dr. William H. North of the Warren Avenue Congregational Church, Chicago, delivered the address. There were twenty graduates and the growth of the college is shown by the fact that this is just one-third the size of the freshman class. One young woman finished the course in music with the degree of Bachelor of Music, and two young men, Plummer D. Jacobs and Laurence W. Lewis, received the degree of Bachelor of Divinity from the Theological Seminary. One completed the diploma course from the Seminary.

On Saturday evening thirty-one were graduated from the high school department.

A feature of commencement was the train load of three hundred and fifty people who came from Birmingham, Sunday, for the baccalaureate sermon of President Summer. Many more came from Gadsden, Anniston, Montgomery and Tuskegee in automobiles. They were able to see the Sessions Practice School just completed this year, and the foundations of Silsby Science Hall, which building will be completed before the next commencement. A musical recital was given for the benefit of the visitors in the afternoon under the direction of Prof. DeBose.

The alumni were addressed Tuesday night by Attorney Robert L. Bailey, '06, of Indianapolis.

Many improvements on the grounds have been made this year and the street from the city has been

hard-surfaced. A new practice high school under the direction of the department of education in the college is planned for the near future with complete separation of the college and high school. The rapid progress of the college seems now assured and if the extensive building plan now projected can be carried out, the physical plant will be unequalled by Negro colleges in the South.

The helpful influence of Talladega College upon both races in the interest of peace and good will in these days of racial unrest was never more in evidence than at the present time.

Deeds and Needs

By REV. HENRY M. BOWDEN

SEVEN or eight years ago or more a small group of Free Church Finns met for services in the Congregational church at Duluth. When the old building was taken over for public use and the present home of Pilgrim Church erected some miles distant, the Finns continued their services, sometimes in rented rooms on "The Point," sometimes in other church buildings, borrowed, or more often rented, in other parts of the city. Five years ago Rev. Alexander Muhonen was sent to Duluth from Gardner, Massachusetts, to see what he could do for this homeless group and for other unreached groups in Minnesota.



A FINNISH CONGREGATION IN WASHINGTON

By a federation with an independent Lutheran church the Duluth people have at least a temporary home and a hope for the days to come. Confirmation services, usually held in some accessible church building, which will give better and more churchly surroundings than the little hall in general use, will call out from a hundred and fifty to two hundred or more people. But the real monument to the success achieved is found only by looking about.

Thirty miles west of Duluth, at Cloquet, is now a church of more than thirty members, ministered to by Rev. August Lappala, recently ordained to the work, and who also serves the somewhat older church of twenty members at Stony Brook, an independent congregation, with a good building, at Midway, and smaller congregations at Jacobson on the west, and Two Harbors on the east. All of our work through Mr. Muhonen's services in Duluth.

North of Duluth, between that city and the cities of the Iron Range, lie farming communities, as yet but partially developed, where Finnish and Scandinavian settlers are warring on the stumps and rocks. Scattered through this region, in Palo and Shaw, and many other towns, are groups having more or less regular services, meeting in private homes and school houses, several now on the point of effecting a complete organization and erecting permanent church buildings. On the range itself work is carried on at Biwabik, Eveleth and Hibbing. In Eveleth the church of eighteen members has secured a building, formerly belonging to a now defunct Swedish Free Mission church, which it is proposed to remodel. Rev. Andrew Ojala, for some years in the state of Washington, has spent about a year in Minnesota, organized the church at Hibbing and developed some interest in Nashwauk and at Little Swan. Fourteen points are now reached by these three men, and these points are broadening into real spaces. More than that number of other places are visited occasionally. From one partly organized church have come, in five years, as many more partially organized bodies which will soon be complete churches, while twenty other places have been touched and called into a growing religious consciousness.

To see the success, we look around; to understand it, we look within. What does such a movement mean?

For one thing, it means giving opportunity for religious expression to communities where no services were held prior to the visits of our workers; where life might begin without consecration and end without prayer. The visits mean the introduction of religious motives and inspirations into the lives of many young people who otherwise certainly would grow up to feel that no one had cared for their souls—if, indeed, they should arrive at any actual conviction of being souls.



THE COMING GENERATION

One characteristic of this work is the organization of confirmation classes, where the young people are taught the outlines of Christian doctrine and Christian history, usually according to the ideal set forth by Martin Luther, who held that all Christians should know and understand, at least, the Ten Commandments, the Lord's Prayer and the Apostle's Creed. These principles of divine law, divine consciousness, and of a union with the rest of Christendom and with ancient saints in a humble and hearty confession of faith in the Gospel, are by our workers brought to the consciousness of every community in which they labor, especially to the consciousness of the young people who are so soon to be the leaders in these communities.



CHOIR, ASTORIA, OREGON

It is not to be understood that we are the only, nor, perhaps, even the most important, religious force working among these people. The churches of the Suomi—Finnish—Synod are a part of the Lutheran church and form the largest single religious group among them. There are also congregations of the Finnish National church, which is Lutheran, and of two bodies of Lestadians, or Apostolic Lutherans. All of these have their roots in the old country. There are some Methodist churches in northern Michigan, and in Minnesota an independent Methodist worker. There are also a number of independent Lutheran organizations, some of which have a tendency to affiliate with us. In the more populous places there is a large activity shown by Russellites, Pentecostals, and other ecstatic sects.

The Suomi Synod carries on a college and seminary of good standing at Hancock, Michigan, but is not able to keep enough men on the field to man the small places. They sometimes resent our work as an interference with the historic Lutheranism of the Finns. But this is to forget the fact that many Finns have been powerfully moved by the Free Church Mission movement of the neighboring Scandinavian lands, and have broken the methods and reacted against the control of the Synod. Serving these people is a practical and not a mere historic problem.

Our work is in places where others are not working, or in large communities where there are important groups not reached by other agencies. Its growth in the past five years and the increasing appeals for our workers are full evidence of the recognition of its value by the people concerned. Their enthusiasm is inspiring.

This same story, with a complete change in places and a partial change in names could be told of our work among Finns in the Northwest, where five congregations have been recognized this year by the Columbia River Association. This year we have seven students at work among these people, three of them on the Pacific Coast. To follow up this developing work, which now is carried on in thirteen states, will very soon call for more men and an addition to the present budget. It would seem better policy to enlarge a successful work

than to enter upon a new field; but it is also true that the enlargement of this work will mean entering upon new fields in connection with it. A large development is possible on the Coast and in Minnesota; there are untouched agricultural groups in Wisconsin; and the largest Finnish group in the country outside the great seaport by the Hudson —that in Detroit—is even now looking to us for a service that can be rendered by no other denomination. To satisfy in part the most immediate needs will mean an addition to our present appropriation. Who will come to the rescue?

Treasurer Gaylord Resigns

WITH a regret that words do not express The American Missionary Association announces the resignation of its Treasurer, Mr. Irving C. Gaylord, who has carried its financial interests with marked ability and wisdom for the past thirteen years. The Association congratulated itself when it secured a financier of large experience who could enter so thoroughly into the Christian spirit of its work. The varied concerns of the Association in its investments, the oversight of its extended properties, the care of and for its legacies and its large trust funds with their special conditions and obligations call for knowledge and watchful judgment day by day. It is a demanding position which has been honorably met and in a way that has attached those associated in official relations in the bands of a cordial and abiding friendship. Never for a day has there been other than a courteous and cheerful cooperation characterized by unfailing good will and regard for those who were working together. The associates of Treasurer Gaylord are not ready to be reconciled to the official sundering of relations which have been so intimate and so cordial. We hope he will call at the office frequently. We heartily wish our friend confirmed health and many years in the richly deserved enjoyment of its possession.

The sentiments of the Executive Committee are expressed in the following Minute of its action:

"Voted: That the resignation of Irving C. Gaylord, for more than twelve years the faithful and efficient Treasurer of the Association, be accepted with sincere regret, the same to become effective June 30, 1926."

The following Minute was then presented and unanimously passed:

"Irving C. Gaylord came to The American Missionary Association as its Treasurer in November, 1913, and has continued to serve in that office since that date, with conspicuous faithfulness, zeal and ability, and is relieved of his duties at his own insistent request, owing to warnings that his health will not permit his continuance in that arduous position.

"Mr. Gaylord brought to the office most unusual qualifications and experiences in financial affairs and has given time, energy and faithful service without stint.

"After passing through the trying experiences of the World War and readjustment consequent upon its termination, the Association finds itself with its permanent funds largely increased and wisely invested, due, in a large measure, to Mr. Gaylord's wise counsel and guidance, and his insistence on rigorous adherence to the best principles of financial management.

"It was the hope of the Executive Committee that it might have the benefit of his services for many years to come, but recognizing that health is the first consideration, the Committee reluctantly yields to his insistent request that he be relieved of his duties as Treasurer, but hopes for his continued interest in the work of the Association and wishes for him many years of health, happiness and activity in the fields of Christian service so dear to his heart."

Washington Auditorium as a "Meeting-House"

IN the Washington Auditorium, designed with stage and tiers of boxes for secular gatherings, the First Congregational Church of the national capital, since June, has been conducting Sunday services marked by an atmosphere of worship. The vestments of the choir, the gowns of the minister and the pulpit furniture from the old church, have blended with the dark draperies of the stage and the tones of the pipe organ to make a churchly setting.

An inspection of the rafters and beams of the church building, following the fall of plaster near President Coolidge's pew last May, showed that the edifice was unsafe for further meetings. As a congregation without an edifice, First Church is courageously "carrying on."

The summer preachers included: Bishop Theodore S. Henderson, D.D., LL.D., of the Methodist Episcopal Church, Cincinnati, Ohio; Rev. Ralph W.

Sockman, Ph.D., D.D., of the Madison Avenue Methodist Episcopal Church, New York City; Rev. Frederick W. Norwood, D.D., of City Temple, London, England; Rev. C. M. Gordon, D.D., of Australia; Rev. J. Percival Huget, D.D., of Tompkins Avenue Congregational Church, Brooklyn; Rev. Elwin Lincoln House, D.D., of Hood River, Oregon; Rev. J. W. G. Ward, D.D., of Emmanuel Church, Montreal, Canada; President Clarence A. Barbour, D.D., LL.D., of Rochester, New York, Theological Seminary.

Photoplays from the Yale University historical series have been shown after the evening services.

This fall special preachers will speak at afternoon mass meetings in cooperation with the Washington Federation of Churches and at evening services which will be followed as during the summer by photoplays. Rev. Jason Noble Pierce, D.D., the minister, will preach in the mornings. The special preachers for the first two Sundays of the fall program will be Rabbi Stephen S. Wise, Ph.D., and Rev. J. Fort Newton, D.D., Litt.D.

Doll Messengers of Friendship

By Secretary GEORGE L. CADY

WHERE else could be found a brain or a heart so rich in imagination and so fertile with the fine sense of psychology as to imagine the sending of one hundred thousand dolls to Japan as envoys of international good will! Of course it was Dr. Gulick.



THERE'S NEITHER EAST NOR WEST WHEN LITTLE GIRLS SIT DOWN TO PLAY WITH DOLLS

The Japanese have a custom so quaintly full of the fine sense of beauty and delicacy for which the Oriental is so well known. Once a year they hold a Doll Festival. Every child dresses up her doll in her very party best—nothing is omitted that could be thought of by the artistic genius of the female mind, child and adult. Rich in colors and surrounded by all the art of the home, the dolls are prepared and paraded before the admiring gaze of the children and their parents who flock to the festival. It may be in the home or it may be in a public place. I witnessed such a festival in the Japanese Fishermen's Association in San Pedro. The dolls were all ready and the feast was prepared—for of course dolls dressed up so like humans could not be expected to come together without eating! The cake and ice cream in some way disappeared, though no traces of it were left on the rosy lips and delicate fingers of the honored guests. Of course, this is an annual festival day for the girls and those

who bring the dolls are not too careless about their own costumes that day, you may be sure. Girls and dolls in their finery make the day one of beauty and joy.

Dr. Gulick proposes that America dress and send at least one hundred thousand dolls as a gift to the girls of Japan for that great day. It is not hard to picture what that will do for a better understanding and to begin international good will in the generation which must be changed if we are to have a world peace. And the effect will not be any less upon the fond parents; for the way to a parent's heart is through the child and few of us forget attentions paid our own proud offspring.

The dolls should be from thirteen to sixteen inches high, new, and well dressed—with extra dresses, if possible. A short word of greeting should go with each doll, signed either by the girl who sends it or by a class. The dolls should be ready by December 20, 1926.

A passport costing one cent and a steamer ticket costing ninety-nine cents should go with the doll—pinned to it. These can be obtained from the Bureau. The dolls will be distributed on the Doll Festival Day, March 3, 1927.

Make reservations as early as possible, sending the dollar to the Doll Travel Bureau, Mrs. Jeannette W. Emrich, 289 Fourth Avenue, New York City.

We are more than glad to pass this project on with our heartiest approval to all the readers of this magazine. What a lesson in real Christian love to the children here as well as there!

Lincoln's Supreme Sacrifice

By OSCAR E. MAURER, JR.

NOTE:—*A solid bronze medal is offered each year by the Illinois Watch Company to every high school in the United States for the best essay written by one of its students on the life of Abraham Lincoln and also a gold watch for the prize essay among the bronze medal winners of a group of high schools. Oscar Maurer, Jr., won both prizes in New Haven. Oscar is fifteen years of age and now in the third year of high school. He went to Washington during the National Council, for the Young People's Conference, and is a member of the National Committee of Congregational Young People. It is with great pleasure that we share this essay with our friends.*

LEE had surrendered; the Civil War, which for more than four years had torn and rended the United States like some fierce dragon, was at an end.

But, to those men on whose shoulders the burden of power was resting, peace and harmony seemed nearly as far off as before the epoch-making scene in the little court house at Appomattox. The South was in a state of turbid unrest. Bitter party feeling prevailed. The capital city itself was almost entirely pro-Confederate. An immense task of organization and unionization loomed urgently in the near future.

And how was this great work to be accomplished? Not by force—the whole war-weary populace was sick of that; not by persuasion—the proud Southrons could never forget Sherman's bloody march, or the terrible butchery at Gettysburg. Few understood the subtle difficulty of, and at the same time the absolute necessity for, some extremely tactful measures.

What the country needed was trust and confidence in her leaders; brotherly love and harmonious accord. Even capable men like those in office could scarcely be expected to bring about such a complete change in time to save the nation.

Then, with mind and body exhausted by long nerve-racking days of labor and sleepless nights of worry, the President went to relax, for a few short hours, at the theatre. The comedy was a particularly entertaining one, and Lincoln's keen sense of humor responded jovially. There he sat, "with malice toward none, with charity for all", an expression of simple benignity on his toil-furrowed face. And like a bolt from the blue came the shot which echoed over the world—Lincoln's assassination by the crazed actor from Virginia.

What wild grief and resentment on the part of the North ensued; how stirred was the South, on receiving the terrible news! Passion was at a fever heat; a renewal of hostilities seemed imminent.

At that critical moment, however, the tragic martyrdom of Lincoln had its wonderful effect on the people. His kindly face and benevolent personality had been inductive to fellowship and cooperation. The memory the citizens held of their beloved chief was of an unrevengeful father, who would rather forgive than punish, who would upbuild rather than destroy by foolish wrangling.

By dying a martyr's death, Abraham Lincoln did more for his country than he ever could have done had he lived to labor for her. The wave of feeling aroused when the mighty captain had "fallen cold and dead" gained for the union a new bond of fellowship; and, by the supreme sacrifice of our greatest President, this government "of the people, by the people, and for the people", did not "perish from the earth".

Missionary Education at Dover, New Hampshire

SOME time ago the writer happened to hear the First Parish Church of Dover, New Hampshire, described as a rather "dead proposition." He is not sure that his informant was himself thoroughly well informed. He may have been prejudiced. Be that as it may, no one acquainted with the work of that church today would term it dead. From all accounts it is one of the best known and most favorably regarded institutions in the city. Without attempting to claim too much for any one influence, it may be safely asserted that the missionary education work introduced into the school under the leadership of Miss Mary Jenness has had a large share in giving the church this enviable standing.

The boys and girls of the school have been interested in getting up original programs leading to practical service activities the results of which have been felt on many mission fields in this country and overseas. The answer to the oft-repeated question, "How does one find time for such work?" is found in the recognition of missionary education as an important and necessary part of sound Christian training. The time devoted to a program or service project is not regarded as stolen from "the regular lesson," but as of equal importance. As a matter of fact, it gives new significance and interest to Bible study and makes the young folks feel that they have a real share in the Christian work of their church.

Definite pains have been taken to see that reports of these activities were written up and furnished to the local newspaper. Any difficulty that may have existed in getting them accepted has long since disappeared. These stories are good news for they describe real activities that are worth while. Now, when an original program is put on by the members of the First Parish Church School, it is very apt to occupy anywhere from one-half to a full column in the paper. Better advertising for the church and its work could hardly be imagined. Picture the results of what took place last summer when members of the Boys' Conference that was meeting in Dover attended the First Church School and witnessed an original play put on by one of the classes, entitled "Those Ministers' Children."

The play set forth the conversion of "Miss Minnie Sterial Relief" in the office of a well-known Board in New York, who had been troubled with questions as to whether the work of helping orphan children of ministers was as valuable as it had been described. She meets four of these children who came to the office to thank the Board for its help. All the stories which they told were true to life and they completely convinced "Miss Minnie."

More than one in the audience that day returned to his own Church School with new ideas and resolves about putting missions into the program. We commend the example of First Parish Church, Dover, to other churches.

Good Missionary Education

THE report of the North Congregational Church School, of Springfield, Massachusetts, which is enrolled as a World Service School under the leadership of Miss Josephine E. Travis, shows some original features and indicates what may be done in a small school really desiring to make something of this feature. The program for the year, in the Intermediate and Senior Departments, included such items as the following:

September-December, 1925

Two papers on Mexico, the country and missions, presented in teachers' meetings; afterward taught in three classes.

Quiz on Mexico, conducted by one class of girls, before the Department.

An anecdote of a Mexican boy, given by a boy, before the Department.

A lesson on the Philippines and our missions there, presented at teachers' meetings; afterward taught in three classes.

One Intermediate girl, Dorothy Alexander, made a scrapbook of Mexican pictures cut from *The Missionary Herald*, a very creditable piece of work.

January-May, 1926

Lesson on the Slavs in America, presented in teachers' meetings, and studied in the classes, as above, following which a review of ten questions and answers was conducted by a Senior girl, before the Department.

A Christmas story of a Slavic boy, told to the Department by one of the teachers, and a monologue, telling of the experience of a Slavic girl, who also given by Dorothy Alexander.

The School has included in its offerings for world friendship: five dollars to the W. B. M.; five dollars to the A. M. A. for Pleasant Hill; also, a box valued at six dollars to Pleasant Hill Academy; fifteen dollars as a Children's Day offering for the Sunday School Extension Society.

News in Brief

THE Pilgrim Press has established a Depository at 287 Fourth Avenue, on the eighth floor, where people can see the Publishing Society's books and Sunday School courses and order directly therefrom.

Plans for the Annual Meeting of the Homeland Societies, to be held November 3-5, are well under way. Full information as to place, transportation, entertainment, and so forth, will appear in the pages of the October issue of this magazine.

The many friends of Miss Bertha Bailey will be grieved to learn of her death at the Presbyterian Hospital, New York City, on Monday, July 19. For six years Miss Bailey had served as an American nurse in the Ryder Memorial Hospital, Humacao, Porto Rico, under the auspices of the American Missionary Association.

At the June meeting of the Executive Committee, Mrs. J. J. Pearsall was appointed a Secretary of the Church Extension Boards, to coordinate with Miss Woodberry in the work of the Woman's Department. Requests from the field for Miss Woodberry's services are numerous and insistent and keep her out of the office the greater part of the time. Accordingly, Mrs. Pearsall has been appointed to aid in sustaining the interest of the women in the project work of the Boards, the box work and many other important matters connected with this busy department. She entered upon her duties July 1. Mrs. Pearsall is well known to the women of the denomination and brings to her task sound judgment and a long experience in furthering home missionary interests and contacts with the churches.

At the time of the American occupation of Porto Rico one of the chief products of the island was coffee. This has now no market in the United States. Sugar and tobacco are now the main sources of wealth on which the population of over one million and a quarter have entirely to depend, as there are no other industries worth while mentioning in the country. To this may be added the fact that with the system of chain stores established by the larger sugar mills, where the workingmen get supplies against their work tickets, the small stores have gradually been wiped out. Small industries have been either absorbed or put out of business by the big corporations.

Porto Rico ranks as the second island in the world regarding the density of population. It has come to be known as "no man's land" for the natives. Unemployment has been increasing by leaps and bounds during the past few years. Tuberculosis and other diseases due to insufficient nourishment are taking an unprecedented toll of lives all over the country. Our hospitals are needed more than ever before. We need to work out a social program that will help the economic situation. The American Missionary Association and other missionary organizations have still a big job to do in Porto Rico.

In a recent letter from a Home Missionary superintendent addressed to Secretary Smith of the Church Building Society are these words: "In making this special plea (it was for a parsonage) I am reminded of the dear old days when for twenty-two years, while I was organizing and helping Congregational churches in Nebraska, the Church Building Society was our right-hand helper in putting Congregationalism on its feet in Nebraska. Nearly every church building and every parsonage in the commonwealth has had the helping hand of the Congregational Church Building Society."

The work among Negroes in New York state has made rapid progress during the last six years. A negligible quantity in 1920, the work among Northern Negroes in the state with only three churches and an actual membership of three hundred and fifty, has made remarkable gains both in leadership and membership. Among the leaders to day are Rev. G. W. Hinton, of Corona, the pastor of the only real community church among Negroes in the North; Rev. A. C. Garner, who has brought Grace Church from nothing to a building and membership of five hundred and twenty-five; Rev. S. O. Johnson, who has built up a Congregational church of one hundred and eighty in Buffalo; and Rev. Henry H. Proctor, who has carried Nazarene, Brooklyn, from one hundred and sixty-three to seven hundred in six years. The total membership of these churches now numbers two thousand, with a following of more than five thousand. The far-seeing policy and the hearty backing of the state conference is largely responsible for this development. The Home Missionary Society helped promote Grace, Harlem; Union, Harlem; and Buffalo. The influence of these churches is a most remarkable and substantial development, far out of proportion to the numerical gains.

It is particularly gratifying that the returns on apportionment benevolences for 1925 in South Dakota are the best in the history of the state, being $3,142 more than in any year in the past. In view of the financial depression which has existed for some time, and the corn crop failure of last year, it was feared there would be a shrinkage.

In response to an appeal for memorials for the new United Congregational Church, Bridgeport, Connecticut, to be given in commemoration of departed members, numerous beautiful and costly gifts are being made to the church by prominent members. Included among these are a clock and peal of bells for the tower, a pulpit and furnishings for the chapel.

Among the honorary degrees conferred by Oberlin College at its Commencement this year were: Master of Arts, Mrs. Franklin H. Warner, Associate Secretary of the Congregational Commission on Missions; Doctor of Music, Robert Nathaniel Dett, composer, who is teacher and choral director at Hampton Institute; Doctor of Divinity, William Drake Westervelt, missionary of long service in Hawaii.

When Stanton E. Yoder became pastor at McKeesport, Pennsylvania, five years ago, the church was receiving three hundred dollars missionary aid. With the expiration of Mr. Yoder's last commission, in February, the people voted to become self-supporting. Much credit is due this alert and self-sacrificing minister for bringing about such an achievement. It means that there is not now an English-speaking church in the Pittsburgh Association on the missionary list.

The Congregational Church Building Society's annual for 1926, issued in June, occupies forty-eight pages, half of which are covered with pictures and plans descriptive of churches, parsonages and parish houses in the building of which the Society gave aid in 1925.

The financial statements from Treasurer Baker and the informing report of the Church Building Secretary, Dr. James Robert Smith, cover pages to which pastors and church committees will often wish to refer. The pamphlet deserves a place on the pastor's bookshelf if for no other reason than for its fine illustrative matter. It has been prepared under the oversight of Editorial Secretary Leete, and pastors who have not received a copy can secure one by addressing him at the New York office, 287 Fourth Avenue.

An interesting feature of the Dickinson Association, which met recently at Flasher, North Dakota, was the male chorus, gathered from several German churches, which sang wonderfully well in both English and German. These young men are more American than German by far and their fine music at the Association meeting was a real inspiration.

Ready for use with the opening of the college year at Tougaloo is a new one-story brick building, or rather a group of five units,—an auditorium seating seven hundred, a library wing, two science laboratory wings, a wing for classrooms. The General Education Board contributed half of the seventy thousand dollars needed for construction and equipment. The library is a memorial to Mrs. Ellen Upson Woodworth, late wife of Dr. Frank G. Woodworth, president for twenty-five years The auditorium is in memory of the late Dr. Cyrus Hamlin, Dean at Tougaloo for twenty years.

Dr. J. H. Heald, veteran Superintendent in the Southwest, and at present in charge of our Spanish-speaking work in New Mexico and West Texas, tells the following story: "I reached San Mateo about the middle of the afternoon on a Saturday and made a number of calls. After supper I had settled down for a quiet evening with the mission teachers when a young man came in and said, 'Why don't you ring the bell? We all want to come to service.' The bell was rung, the people came, and we had a delightful evening. It left me in something of a predicament, however, for I had prepared only two sermons, and there were two preaching services to come on the following day. In consequence, I had to get another ready before Sunday School next morning. And—it is no joke to get up a sermon in Spanish."

At the meeting, May 26, of the Committee for completing the Cathedral of St. John the Divine in New York, Bishop Manning announced that the total amount needed to complete the cathedral is fifteen million dollars. Cornelius Vanderbilt, father of the present Cornelius, said one million dollars was enough to put into such a building, and offered to give that sum, thinking that the building should be at once completed. Bishop Potter, whose vision was more wide, refused the offer, contending for longer time and more money. The years since have insured not only a more noble structure, but a far more profound feeling on the part of all classes of people of what such a building means to the city and to the world.

Apportionment Receipts

As Reported by the Treasurers of All Congregational Societies

	For the Month of June				For Year, from February 1 to June 30			
	1926	1925	Incr.	Decr.	1926	1925	Incr.	Decr.
A. B. C. F. M..	$ 23,902	$ 30,608		$6,706	$177,758	$154,545	$23,213	
W. B. M.....	15,753	22 697		6,944	111,097	116.632		$5,535
W. B. M. I.....	11,302	10,700	602		55,715	58,404		2,689
W. B. M. P....	1,380	836	544		7,632	13,942		6,310
C. E. S.....	7 454	5,468	1 986		33,776	29.859	3,917	
C. B. Society..	10,295	8.299	1,996		51,933	41,294	10 639	
C. H. M. S....	8,696	10,601		1,905	59,477	60.983		1,506
A. M. A.....	19,092	13,099	5,993		79,702	80,124		422
C. S. S. E. S...	7,054	7,167		113	17,350	17,496		146
C. B. M. R.....	6,496	7,198		702	26,903	22,386	4,517	
Annuity Fund..	1,732	1,066	666		8,290	6.158	2.132	
Found. for Ed.	2,893	3,477		584	14,299	14,627		328
Totals.....	$116,049	$121,216	$11,787	$16,954	$643,932	$616,450	$44,418	$16,936

Note: This tabulation does not include receipts for the State Home Missionary Societies of State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

A Banner Year for Congregationalism

STATISTICS indicating last year was the best yet in the history of the Congregational churches in the United States are contained in the denomination's new Year-Book.

A net increase of 22,665 in membership, a new record for a year's growth, is reported; the total membership now is 901,660. The total funds reported raised were $25,493,536, an increase of $807,664.

The amount raised for the regular or apportionment benevolences, including home and foreign missions, was $3,186,803, an increase of $74,283 over the previous year. This increase, together with preceding increases which have marked each year except one since the war, is considered especially noteworthy as a number of denominations are reporting large shrinkages from the high level of missionary giving attained five or six years ago.

The Congregational increase in annual apportionment benevolences since 1918 is $1,829,729. The amount given in 1918 was $1,357,064. Figures available for the first four months of 1926 show that the giving is continuing to steadily increase, the apportionment benevolences for January to April being $27,812 ahead of the same months for 1925.

An average increase of $40 in the annual salaries of pastors is reported. The average salary now is $1,969; in addition to salary, three-fourths of the churches provide parsonages. Special financial aid averaging over $125.00 annually is also available to the pastors for their pension fund accounts.

The Year Book, which will be mailed to all pastors of the denomination, is issued by the executive committee of the National Council of the Congregational Churches in the United States; its statistics are compiled from the annual reports of the individual local churches for the calendar year of 1925.

An increase of 10,423 in Sunday School enrollment and of 2,423 in the membership of Young People's societies is reported; the total Sunday School enrollment is 797,987 and the membership of the young people's societies totals 121,910.

The number of new church members received upon confession of faith was 45,722, and the whole number of new members received, including those added by transfer and restoration as well as by confession, was 74,930. Both the number received by confession and the whole number received are the second largest for any year. The record net growth is due, in part, to the affiliation of twenty-three Protestant Evangelical churches of Pittsburgh, Cincinnati and St. Louis with the National Congregational Council. The membership of these churches is 6,296. The total growth of the denomination in membership for the decade since 1915 is 121,246.

An increase of $1,245,916 in the amount raised for local church expenses is reported; the total raised was $19,507,607.

Invested funds held by the churches were increased $1,775,533, the total now being $17,119,481. The gain in valuation of church property was $12,220,013, the total value of the property of the churches now amounting to $144,410,250.

A decrease of forty-four in the total number of churches and a decrease of $456,947 in total benevolences, were reported. The decrease in the number of churches reflects the movement for larger and stronger churches through consolidation, federation and the elimination of small churches in overchurched communities, according to Rev. Charles Emerson Burton, D.D.

Seventy-two new churches, including the twenty-three Evangelical Protestant, were received into the membership of the National Congregational Council; the number lost through federation, consolidation or disbanding was 116. The total number of churches now is 5,636.

The decrease in total benevolences was brought about largely by a decrease of $244,154 in contributions to the Pilgrim Memorial Fund, and of $217,623 in contributions to special Congregational causes, such as campaigns for hospitals, homes and schools. The Pilgrim Memorial Fund, an endowment for ministerial pensions, was launched through five-year pledges; the five-year period has transpired and most of the pledges have been paid.

Benevolences for undenominational purposes show an increase of $41,347, the total amount raised for undenominational purposes being $712,156. Total benevolences, undenominational and denominational including regular apportionment contributions, were $4,713,813.

The A. M. A. Treasury

WILLIAM T. BOULT, Treasurer

We give below a comparative statement of the receipts for June and for the nine months of the fiscal year, to June 30.

RECEIPTS FOR JUNE
(Including Specials)

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1925	$8,321.66	$5,632.84	$6,950.95	$20,905.45	$3,475.98	$24,381.43
1926	8,623.68	8,694.61	3,151.83	20,470.12	20,860.11	41,330.23
Increase	$302.02	$3,061.77			$17,384.13	$16,948.80
Decrease			$3,799.12	$435.33		

RECEIPTS NINE MONTHS TO JUNE 30
Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924-25	$185,225.89	$64,522.79	$9,754.30	$259,502.98	$46,606.20	$306,109.18
1925-26	175,193.38	60,545.58	8,055.06	243,794.02	206,383.41	450,177.43
Increase					$159,777.21	$144,068.25
Decrease	$10,032.51	$3,977.21	$1,699.24	$15,708.96		

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924-25	$2,714.03	$4,809.83	$58,776.06	$66,299.92	$50.00	$66,349.92
1925-26	3,002.09	3,925.33	50,785.91	57,713.33		57,713.33
Increase	$288.06					
Decrease		$884.50	$7,990.15	$8,586.59	$50.00	$8,636.59

SUMMARY OF RECEIPTS NINE MONTHS

RECEIPTS	1924-25	1925-26	Increase	Decrease
Available for Regular Appropriations	$306,109.18	$450,177.43	$144,068.25	
Designated by Contributors	66,349.92	57,713.33		$8,636.59
TOTAL RECEIPTS	$372,459.10	$507,890.76	$135,431.66	

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR JUNE, 1926.

Income for June from Investments	$ 9,108.57
Previously acknowledged	47,996.11
	$57,104.68

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift Plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

The Book Shelf

HOW SHALL COUNTRY YOUTH BE SERVED? *By H. Paul Douglass. George H. Doran Company.* $2.50.

The purpose of the volume is concisely stated upon its jacket. "In seventy-four thousand rural communities in America there live fourteen million young Americans. Among the character-forming agencies serving these groups are the Y. M. C. A., the Y. W. C. A., The Boy Scouts, The Girl Scouts, The Camp Fire Girls and others. Just how far are these serving? To what extent do they overlap? How much of the field is really covered? These are the questions raised and answered in this book."

It is in effect the report of a survey conducted by competent investigators under the auspices of the Institute of Social and Religious Research which is also responsible for its publication. The survey consisted of a first-hand study of fifty-three representative samples of the "rural" work of the five above-named agencies, taken from all sections of the United States. This study was conducted as a piece of research in applied sociology. Its special problem was: "How is rural civilization to be treated when one attempts to improve it?"

The book has two parts. Part one presents in a systematic way the discovered data. It deals with these five agencies—with communities where they are working, with individual volunteer leaders of boys and girls work, with the efforts of the agencies and the communities to work together, with the specific methods employed by them in character building and of the verdicts of popular opinion touching the value of the work. Each of the eleven chapters which compose this first part of the volume is followed by statistical tables laboriously compiled, of which the volume contains no less than ninety-six.

Part two consists of a systematic and expanded narrative of discussion by the participating staff, agency representatives and advisers, of the postulates and conclusions of the study and of the final recommendations based upon it.

We therefore have in this volume of but two hundred and fifty pages accurate, first-hand information, touching social conditions of vital concern to the entire nation about which our knowledge has hitherto been exceedingly vague and unreliable. The work is prepared with painstaking care and consummate skill. It is couched in the brilliant literary style of its distinguished author, and is a notable achievement in social science.

THE MAN FROM THE AFRICAN JUNGLE. *By W. C. Wilcox. The Macmillan Co.* $2.50.

This book illustrates the fact that apart from its religious significance no one has a story to tell of deeper human interest than the Christian missionary. If he possesses the literary gift to any reasonable extent and if amid a multitude of urgent duties, heavy cares and serious problems, he can find time to set down his personal experiences and observations he is likely to make a readable book of them. His deep and affectionate sympathy with the people of whom he tells, his close acquaintances with their conditions, customs, traditions and entire situation arising from years of intimate contact with them, give him an immense advantage over the casual traveler whose knowledge is bound to be superficial.

This book gives one a vivid sense of what it means for a cultivated American to go and spend his life in the heart of the African jungle facing the dangers, toils and privations of the situation—casting in his lot with the natives of the country, taking upon him their poverty, hardships and perils and sharing with them his own superior wisdom and strength, thus gradually overcoming their prejudices and winning their confidence until he has succeeded by infinite patience with dark superstitions and childish weaknesses, in establishing himself with them as a trusted protector, adviser and friend. Such is the story here told in a perfectly simple fashion but with a freshness and vividness that commands close attention and wakens boundless admiration for the spirit and qualities of this hero of darkest Africa.

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The strength of a rope depends upon its weakest place and our civilization and stability is not determined by our most enlightened groups, but by the mass of the people. The responsibility for the neglected races in our midst and for neglected sections of our great cities rests on each one.

You are in part responsible for an adequately trained ministry and for the care of aged and infirm ministers and their dependent families

We all like **good** preaching. We all need **true** preaching. "Without vision the people perish." Good and helpful preachers do not happen; they are cultivated and trained. We are under obligation that those who have given themselves to religious work through the years may finish their lives without too great a penalty because of having given themselves to the service of their fellow men.

"CHRIST WANTS PERSONAL SERVICE FROM THOSE WHO FOLLOW HIM."

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